



# A LIFE OF JESUS CHRIST



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A  
Life of Jesus Christ  
In Modern English

*For the Use of Schools*

COMPILED FROM THE GOSPELS

BY

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## PREFACE.

THIS book is primarily intended for use in Indian Schools, though it is hoped that it may also be of service to many others who have not become familiar in childhood with the English Bible. The quaint language of the Authorized Version and the unfamiliar construction of sentences, present serious difficulties to Indian Pupils.

The aim of the compiler of this volume has been to remove these difficulties by telling the story of the Gospels in language, which, he believes from long experience, will be readily understood by the average High School pupil. At the same time the Gospels have been woven together into one continuous narrative so as to combine all the details mentioned by the four Evangelists and to present a complete history. Great care has been taken to avoid all omissions and repetitions. For pupils and ordinary readers this will be a distinct advantage.

While several Harmonies and Translations have been consulted with much advantage, the compiler has adopted what appeared to him the most probable order of events as well as the most obvious rendering of the Greek Text. More idiomatic renderings have been frequently precluded by the limitations of prospective readers.

Suggestions and corrections for a future edition will be thankfully received.

JAMES SMITH.

BOMBAY,

*June, 1909.*

## PREFACE TO THE SECOND EDITION.

THIS Edition has been carefully revised with the assistance of several Missionary friends, whose valuable suggestions are gratefully acknowledged.

It is therefore hoped that in the revised form the book will prove still more useful to those who desire to know Him who is "The Way, the Truth, and the Life."

JAMES SMITH.

BOMBAY,

*December, 1909.*

## EXPECTATIONS AND PREDICTIONS.

### Introduction.

THE Word was in the beginning, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made by him; and without him nothing was made. In him was life; and that life was the light of men. The light shines in the darkness; and the darkness never extinguished it. There was a man sent from God, whose name was John. He came as a witness, to bear witness to the light, so that all through him might believe. He was not the light, but was sent to bear witness to that light. That was the true light, which enlightens every man who comes into the world. He was in the world, and the world was made by him, and the world did not recognise him. He came unto his own, but his own did not welcome him. But to such as received him, that is to those who believe in his name, he gave the right to become the children of God, viz., those who were born such, not by human descent, nor by natural instinct, nor the will of man, but by the will of God. And the Word became flesh, and dwelt among us, (and we beheld his glory, glory as of the only Son of the Father,) full of grace and truth. Out of his fulness we have all received, grace upon grace. For the law was given through Moses, but grace and truth came through Jesus Christ. No man has ever seen God; the only Son, who is always with the Father, has revealed him.

### The Birth of John the Baptist.

In the reign of Herod, king of Judæa, there was a priest named Zechariah of the class of Abijah. His wife, whose name was Elizabeth, was also a descendant of Aaron. They were both upright people, living blameless lives and walking in all the commandments and ordinances of the Lord. They had no child, because Elizabeth was barren,



## A LIFE OF JESUS CHRIST

d they were now both well advanced in years. While Zechariah was performing his duties before God in the turn of his class, it fell one day to his lot, according to the custom among the priests, to go into the temple and burn incense. And at the hour of incense, while all the people were praying outside, an angel of the Lord appeared to him, standing on the right side of the altar of incense. When Zechariah saw him he was startled and even terrified. But the angel said to him:—"Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth shall bear a son whom you shall name John. He shall be to you a joy and a delight and many shall rejoice at his birth, for he shall be great in the sight of the Lord. He shall drink neither wine nor strong drink and he shall be filled with the Holy Spirit from his very birth, and shall turn many in Israel to the Lord their God. He shall be His forerunner in the spirit and with the power of Elijah, to turn fathers to their children and the disobedient to the wisdom of the upright and so to make ready for the Lord, a people prepared for him." And Zechariah said unto the angel:—"How shall I know this? for I am an old man, and my wife too is well advanced in years." And the angel answered him:—"I am Gabriel, who stand in the presence of God; and I have been sent to speak to you and bring you this good news. And now you shall be dumb until these things come to pass because you did not believe my words, which however shall be fulfilled in due time."

Meanwhile the people were waiting for Zechariah and wondering why he stayed so long in the temple. When he came out and could not speak to them, they saw that he must have had a vision in the temple, for he only made signs to them and remained dumb.

When the term of his service was over, he went home.

After this, his wife Elizabeth conceived and lived in retirement five months.

"Thus has the Lord dealt with me," she said, "since he has looked upon me and taken away my reproach."

### The Birth of Jesus predicted.

But in the sixth month the angel Gabriel was sent from God to a town of Galilee, named Nazareth, to Mary, a virgin there who was betrothed to a man named Joseph, a descendant of David.

When the angel came to her he said, "You are highly favoured, the Lord is with you."

Mary was greatly perplexed at his words and while she was wondering what such a salutation might mean, the angel continued:—"Do not be afraid, Mary, for you have found favour with God, and now you shall be with child and shall bear a son, and shall call him Jesus.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:—

"And he shall reign over the descendants of Jacob for ever; and of his kingdom there shall be no end."

"How can this be," she asked the angel, "for I am not married?"

And the angel answered:—"The Holy Spirit shall come upon you and the power of the Highest shall overshadow you, therefore also your child shall be called holy,—the son of God.

"Your relative, too, Elizabeth, is with child in her old age and this is the sixth month with her who used to be called barren, for no word from God shall be in vain."

Mary replied:—"I am the maid-servant of the Lord. May your words be fulfilled." Then the angel left her.

Soon after, Mary left Nazareth and went into the hill country, to a town of Judah, to the house of Zechariah, and saluted Elizabeth.

When Elizabeth heard Mary's greeting, the child moved within her, and she was filled with the Holy Spirit and exclaimed with joy:—

"Blessed are you among women and blessed shall be your child.

"But why is this honour done me, that the mother of my Lord should come to me? For as soon as your greeting reached my ears, the child moved within me with delight, and blessed is she who believed, for the promise of the Lord shall be fulfilled."

And Mary said:—

### The Song of Mary.

"My soul magnifies the Lord.

My spirit rejoices in God my Saviour.

For he has remembered his maid-servant though lowly,  
And henceforth all ages shall count me blessed.

The Almighty has done great things for me,  
Holy is his name.

His mercy is upon them that fear him,  
From generation to generation.

He has shown his mighty power,  
He has scattered the haughty in heart.

He has cast down kings from their thrones  
And exalted men of lowly degree.

He has satisfied the hungry with choice gifts  
And the rich he has sent empty away.

He has helped Israel his servant.

For he is ever mindful of his mercy

Towards Abraham and his posterity

For ever, as he promised to our forefathers."

And Mary stayed with Elizabeth about three months, and then returned to her own home.

When Elizabeth's full time had come, she gave birth to a son. When her neighbours and her relations heard that the Lord had been gracious to her, they came to rejoice with her.

### John circumcised and named.

On the eighth day they circumcised the child and were about to call him Zechariah, after his father, when his mother interposed and said he must be called John.

"But," they replied, "you have no relations of that name," and asked his father by signs, what he wished him to be called. His father asked for a writing-tablet and wrote:—"His name is John," at which they all wondered.

But Zechariah's mouth was opened and his tongue set free, and he praised God.

All the neighbours were filled with awe and these things were much talked of throughout the hill country of Judæa, and all who heard, kept them in mind and enquired of each other:—"What is this child destined to be?" For the hand of the Lord was indeed upon him.

Then his father Zechariah, filled with the Holy Spirit, prophesied and said:—

"Blessed is the Lord, the God of Israel,

Who has visited his people and accomplished their redemption.

And has raised up for us a mighty deliverer

In the family of his servant David.

As he promised by the mouth of his holy prophets,  
That we should be saved from the hands  
Of our enemies and of all that hate us.

To shew mercy towards our fathers  
And to remember his holy covenant.

The oath which he swore to our father Abraham,  
That we should be rescued from the hands of our  
enemies

And should serve him without fear,  
In holiness and righteousness before him all our days.  
And thou, child, shalt be called the prophet of the  
Most High,

For thou shalt go before the Lord to make ready his  
ways.

To give to his people the knowledge of salvation,  
In the remission of their sins,

Through the tender mercy of our God,

Whereby the dawn from heaven shall break upon us,  
And shine upon them who dwell in darkness and the  
shadow of death,

And to guide our feet into the way of peace."

The child grew and became strong in Spirit and lived  
in the desert till the time came for him to appear publicly  
to Israel.

## THE BIRTH AND BOYHOOD OF JESUS.

### The Birth and Infancy of Jesus

The birth of Jesus Christ took place as follows :—His mother Mary had been betrothed to Joseph, but before they were married she was found to be with child by the Holy Spirit.

Joseph, her betrothed husband, was a righteous man and, being unwilling to make her a public example, thought of putting her away privately. But while he was considering the matter an angel of the Lord appeared to him in a dream and said :—"Joseph, son of David, do not be afraid to take Mary for your wife, for she is with child by the power of the Holy Spirit. She shall give birth to a son and you shall call him Jesus, for it is he who shall save his people from their sins."

All this took place in fulfilment of what was spoken by the Lord through the prophet Isaiah where he says :—

"A virgin shall be with child and shall give birth to a son, and they shall call him Immanuel," which means, God with us.

When Joseph awoke he did as the angel had directed, and took Mary for his wife, but did not live with her until the birth of her son.

About this time, the Emperor Augustus issued a decree that a census of the whole Empire should be taken. (This was the first census taken when Quirinius was Governor of Syria.)

As every one had to be enrolled in his own city, Joseph went up from Nazareth in Galilee, to Bethlehem the town of David in Judæa, to be enrolled, because he was of the house and family of David, with Mary, his betrothed wife, who was great with child.

While they were there, she gave birth to her first-born son and wrapped him up and laid him in a manger, because there was no room for them in the inn.

In the same part of the country there were some shepherds in the fields keeping watch over their flock by night, when an angel of the Lord suddenly appeared and the glory of the Lord shone round them and terrified them. But the angel said :—"Do not be afraid, for I bring you good tidings of great joy for all nations, for there has been born to you this day in the town of David a Saviour, Christ the Lord. And this is the sign for you. You shall find the infant wrapped up, and lying in a manger."

And suddenly there appeared with the angel a multitude of the host of heaven, praising God and saying :—"Glory to God in heaven, and on earth, peace among men in whom he is well pleased."

When the angels had gone back into heaven, the shepherds said to one another :—"Let us go at once to Bethlehem and see this thing that has happened, which the Lord has made known to us."

So they made haste and found Mary and Joseph, and the infant lying in the manger, and when they saw it, they told all that had been said to them concerning the child. All who heard the story of the shepherds were astonished, but Mary treasured up their words and often wondered what they meant.

The shepherds returned giving glory and praise to God for all that they had heard and seen as it had been told them.

Eight days afterwards, at his circumcision, he was called Jesus, as the angel had directed before his birth.

### Jesus presented in the Temple.

And when the period of purification required by the law of Moses was completed, his parents brought him to Jerusalem to present him to the Lord in accordance with the law of the Lord that every first-born male child should be dedicated to the Lord, and to offer the sacrifice required in the Law,\*—a pair of turtle doves, or two young pigeons.

There was then in Jerusalem a man named Simeon, a righteous and devout man, waiting for the consolation of Israel. It had been revealed to him by the Holy Spirit that he should not die until he had seen the Lord's Messiah. Led by the Spirit he came into the Temple just as the parents brought in the child Jesus, to do for him what was customary under the Law, and when he saw him he took him up in his arms and blessed God as follows :—

“ Now Lord thou dost let thy servant depart

According to thy word, in peace.

For my eyes have seen thy salvation

Which thou hast prepared in the sight of all nations,

A light to enlighten the Gentiles †

And the glory of thy people Israel.”

While Joseph and Mary were wondering at what was said of him, Simeon blessed them and said to Mary his mother :—“ This child is appointed for the fall and rise of many in Israel and for a sign much spoken against, the sword shall pierce your own heart even,—that the thoughts in many minds may be disclosed.”

There was also there a prophetess named Anna, a daughter of Phanuel of the tribe of Asher. She had been a widow for eighty-four years, ever since the death of her husband, which took place seven years after her marriage. She never left the temple, but worshipped God night and day with fasting and prayer. Coming up at that moment, she began to thank God and to speak of the child to all those who were looking for the redemption of Jerusalem.

\* Law=the law of Moses.

† The Jews divided mankind into two classes—Jews and Gentiles.

### The Visit of the Astrologers.

Shortly after the birth of Jesus in Bethlehem of Judæa, in the reign of king Herod, some astrologers came from the East to Jerusalem enquiring:—"Where is the new-born King of the Jews, for we have seen his star in the East and have come to do homage to him?" When this story was reported to Herod he was greatly agitated with all Jerusalem. So he summoned the chief priests and teachers of the Law and enquired from them where the Messiah, that is Christ, was to be born. They answered:—"In Bethlehem of Judæa," for it was written by the prophet:—

"And thou Bethlehem in the land of Judah  
Art in no way least among the princes of Judah,  
For out of thee shall come a Governor  
Who shall be shepherd of my people Israel."

When Herod had sent privately for the astrologers and learned from them the exact time when the star appeared, he sent them to Bethlehem and told them to search carefully for the young child, and when they had found him, to bring him word so that he might go and do homage to him also.

After their interview with the King, they went on their way, and the star which they had seen in the East went before them till it came and stood over the place where the child was. When they saw the star again they were filled with joy.

On entering the house they saw the young child with Mary his mother, and they fell down and worshipped him. Then they opened their treasures and offered him presents, of gold, frankincense and myrrh, but having been warned in a dream not to go back to Herod they returned to their own country by another route.

### Flight into Egypt.

After they had left, the angel of the Lord appeared to Joseph in a dream and said:—"Take the child and his mother and escape to Egypt and stay there till I bring you word, for Herod will search for the child to put him to death." So when Joseph awoke, he took the child and his mother and travelled by night to Egypt and stayed

there till Herod's death, so that these words of the Lord spoken by the prophet might be fulfilled :—

“ Out of Egypt I called my son.”

When Herod found that the astrologers had deceived him, he was very angry, so he sent out and put to death all the boys under two years old in Bethlehem and the country round, fixing the age from the information obtained from the astrologers.

In this way was fulfilled the prophecy of Jeremiah :—

“ A voice was heard in Rama,  
Weeping and great mourning,  
Rachel weeping for her children and  
Refusing to be comforted because  
they were dead.”

### **The Life in Nazareth.**

After the death of Herod, an angel of the Lord appeared in a dream to Joseph in Egypt and said :—

“ Take the child and his mother and go back to the land of Israel for those who wished to take his life are dead.” So he returned to the land of Israel, but when he learned that Archelaus had succeeded his father Herod on the throne of Judæa, he was afraid to go there and therefore went to Galilee and settled in the town of Nazareth, in fulfilment of the prediction in the prophets that he should be called a Nazarene.

And the child grew and became strong and wise and the favour of God was upon him.

### **Jesus and the Teachers of the Temple.**

Joseph and Mary used to attend the Passover festival every year at Jerusalem. When Jesus was twelve years old they went up according to their custom, but when the Festival was over and they set out on their return, the child Jesus remained behind in Jerusalem without their knowledge. Supposing him to be with their fellow travellers, they went a day's journey and then not finding him, after search among their relations and acquaintances, they returned to Jerusalem anxiously inquiring for him. On the third day they found him in the temple, sitting in the midst of the teachers, both listening and asking questions, while all who heard him wondered at his intelligence and his answers.



They were amazed when they saw him, and his mother said to him :—" My child, why have you treated us like this? Your father and I have been searching for you in distress." But he answered :—" Why did you look for me? Did you not know that I must be in my Father's House?" They did not understand what he meant. He went down, however, with them to Nazareth and was obedient to them, but his mother treasured up all these sayings of his in her heart.

And Jesus increased in wisdom and stature and grew in favour with God and men.

### John the Baptist—His Message.

In the fifteenth year of the reign of the Emperor Tiberias when Pontius Pilate was Governor of Judæa; Herod Governor of Galilee; his brother Philip, of Ituræa and Trachonitis; Lysanias, of Abilene; and Annas and Caiaphas High Priests at Jerusalem; a command from God came to John the son of Zechariah in the wilderness. John wore clothing made of camel's hair, with a belt of leather round his waist, and lived on locusts and wild honey and he went through the whole district of the Jordan, proclaiming a baptism of the repentant for the forgiveness of sins and announcing that the kingdom of heaven was at hand.

He was the one meant by the Prophet Isaiah when he said :—

" The voice of one crying in the wilderness  
 Make ready the way of the Lord,  
 Make his paths straight.  
 Every valley shall be filled,  
 And every mountain and hill levelled.  
 The crooked shall be straightened,  
 And the rough made smooth,  
 And then shall all mankind see  
 The salvation of God."

All ranks and classes of people from Judæa and Jerusalem went out to him and were baptized by him in the Jordan confessing their sins.

When, however, he saw many of the Pharisees\* and Sadducees\* coming for baptism, he said to them :—" You offspring of vipers! Who has warned you to escape from the coming judgment? Let your conduct prove your

\* Two sects among the Jews.

repentance and do not say to yourselves :—‘ We are descendants of Abraham,’ for I tell you that even from these stones, God is able to raise up children to Abraham. Already the axe is lying at the root of the tree, so that every tree which does not bear good fruit shall be cut down and thrown into the fire.”

“ What then should we do?” the people asked. “ Let the man who has two coats,” he answered, “ give one to him who has none, and let the man who has food share it likewise.”

When some tax-gatherers came to be baptized and said to him :—“ Teacher, what must we do?” he replied :—“ Do not collect more than is authorized;” and when the soldiers said to him :—“ And we, what must we do?” he said :—“ Extort from no man, either by violence or false charges, and be content with your wages.”

While the people were thus in suspense and all were questioning whether John were not the Christ, he said to them :—

“ I, indeed, baptize you with water but there is coming, one more powerful than I, whose shoe-laces I am not worthy to untie. He shall baptize you with the Holy Spirit and with fire. His winnowing-fan is in his hand, to clear his threshing-floor thoroughly and to gather the wheat into his granary, but the chaff he will burn up with unquenchable fire.” And with many such exhortations he preached the Gospel \* to the people.

## THE PREPARATION.

### Jesus Baptized.

After all the people had been baptized, Jesus also came to the Jordan to John to be baptized, but John objected, “ It is I,” he said, “ who need to be baptized by you. So why do you come to me?”

“ Listen to me this time,” said Jesus, “ for it is but fitting that we should so fulfil every religious duty.” Then John consented, and as Jesus came up from the water after he was baptized, the heavens opened and he saw the Spirit of God descending like a dove, and alighting upon him and out of the heavens there came a voice which said :—“ Thou art my beloved son in whom I am well-pleased.”

\* *i.e.*, Good News.

### The Temptation of Jesus.

Directly afterwards, the Spirit drove Jesus out into the wilderness where he remained forty days among the wild beasts, tempted by the devil.

—And after he had fasted forty days and forty nights, he became hungry. The Tempter then came to him and said :—" If you are the Son of God, command these stones to become bread."

But Jesus answered :—" Scripture says,—' It is not on bread alone that man is to live, but by every word that comes from the mouth of God.' "

Then the devil took him into the holy city, and setting him upon the pinnacle of the temple, said to him :—" If you are the Son of God, throw yourself down, for Scripture says :—" He shall charge his angels to guard you, and on their hands they shall bear you up lest you should happen to strike your foot against a stone.' "

But Jesus answered him :—" Scripture also says,—' You shall not tempt the Lord your God.' "

After this the devil took Jesus up a very high mountain and showing him all the kingdoms of the world in a moment of time and their splendour, said to him :—" I will give you all these and the glory of them if you will fall at my feet and worship me, for they have been delivered to me and I can give them to whomsoever I wish."

But Jesus replied :—" Satan, begone! for Scripture says,—' You shall worship the Lord your God and him only shall you serve.' "

When the devil had tried every sort of temptation, he left him for a time, and angels came and attended him.

### John's Testimony to Jesus.

When the Jews sent some Priests and Levites from Jerusalem to John to ask who he was, he replied most positively :—" I am not the Christ," and when they asked if he was Elijah he said he was not. Then they asked if he was the Prophet, to which he answered, " No! "

" Who then are you," they inquired, " so that we may give an answer to those who sent us? Whom do you call yourself?" He replied :—" I am the voice of one crying in the wilderness,—' Straighten the way of the Lord,' as the prophet Isaiah said."

These men had been sent by the Pharisees, and their next question was, "Why then do you baptize, if you are not the Christ, nor Elijah nor the Prophet?" He answered :—"I baptize with water but there is one among you whom you do not know, I mean him who is coming after me, whose shoe-laces I am not worthy to untie."

This took place in Bethany beyond the Jordan where John was baptizing. The next day as Jesus approached, John exclaimed :—"Here is the Lamb of God who is to take away the sin of the world. This is the one I meant when I said, 'After me there is coming a man who is greater than I, for he existed before I was born.'

"I did not know him, but I have come baptizing with water, in order that he may be openly shown to Israel." John also added :—"I have seen the Spirit descending like a dove out of the heavens, and it remained upon him. I did not know him but he who sent me to baptize with water, said to me :—'He upon whom you see the Spirit descending and remaining, is the one who baptizes with the Holy Spirit.' This I have seen, and therefore I have declared that he is the Son of God."

## THE BEGINNING OF HIS MINISTRY.

### Jesus calls his first Disciples.

The next day, as John was standing with two of his disciples, he saw Jesus passing by, and exclaimed :—"There is the Lamb of God," upon which the two disciples followed Jesus. But when he saw them following him, Jesus turned round and asked :—"What are you looking for?" "Rabbi " (*i.e.*, teacher) they answered :—"Where do you live?" "Come and see," he replied. So they went and saw where he was staying and remained with him that day. It was then about four in the afternoon. One of the two that heard John and followed Jesus, was Andrew, Simon Peter's brother. He first found his own brother Simon and said to him :—"We have found the Messiah," and then he brought him to Jesus. Jesus looked at him and said :—"You are Simon, the Son of John but you shall be called Peter," *i.e.*, "Rock."

The next day he decided to go to Galilee, and finding Philip, he asked him to follow him. This Philip belonged to Bethsaida, the town of Andrew and Peter. Philip in turn found Nathaniel, and said to him :—"We have found

him of whom Moses in the Law, and the prophets also, wrote,—Jesus of Nazareth, the Son of Joseph.”

“Can anything good come out of Nazareth?” asked Nathaniel. “Come and see,” said Philip. When Jesus saw Nathaniel approaching, he said of him:—“Here comes a true Israelite,—a man void of deceit.”

Nathaniel asked:—“How did you come to know me?” “Before ever Philip called you,” said Jesus, “When you were under the fig-tree I saw you.”

“Rabbi,” exclaimed Nathaniel, “you are the Son of God,—the king of Israel.” Jesus replied:—“Do you believe because I said,—‘I saw you under the fig-tree?’ You shall see greater things than these. You shall even see heaven opened and the angels of God ascending and descending upon the Son of Man.”

### The Wedding at Cana.

Two days later there was a wedding at Cana in Galilee. The mother of Jesus, Jesus himself, and his disciples had been invited to the wedding.

When the wine ran short, his mother said to him, “They have run out of wine.” Jesus replied:—“Leave that to me, my time has not come yet.”

His mother said to the servants:—“Do whatever he tells you.” There were standing there six stone water pots in accordance with the Jewish rules for purification, each holding twenty gallons or more. Jesus said to the servants:—“Fill the water-pots with water,” and when they had filled them to the brim, he added:—“Now, dip some out and take it to the master of the feast.” After they had done so, and the master of the feast had tasted the water which was now turned into wine, but did not know where it had come from, though the servants did,—he called the bridegroom and said to him:—“It is the rule to serve good wine first and inferior wine afterwards when the guests have drunk freely, but you have kept back the good wine till now.”

This the first of his miracles, Jesus did at Cana in Galilee and there first revealed his glory. He was at this time, when he began to preach, about thirty years of age.—After this he went down to Capernaum with his mother, his brothers and his disciples, but they stayed there only a few days, for as the Jewish Passover was near, he went up to Jerusalem.

### Cleansing the Temple.

In the temple he found people selling oxen, sheep and pigeons and the money-changers seated at their tables. So he made a whip of cord and drove them all out of the temple, with their sheep and oxen. He poured out the changers' money and upset their tables and said to the pigeon dealers :—" Take these things away. Do not turn my Father's house into a market." His disciples called to mind that it had been written of him, " Zeal for thy house shall consume me."

The Jews then came and demanded of him :—" What proof of your authority can you give us for acting in this way?"

" Destroy this temple," said Jesus, " and I will raise it in three days." " This temple," the Jews replied, " was forty-six years in building and will you rebuild it in three days?" But Jesus was speaking of his body as a temple. After he had risen from the dead his disciples remembered these words and so believed the Scripture and the words that Jesus had spoken. While he was in Jerusalem during the Passover, many believed on him when they saw the miracles that he did. But he did not trust himself to them for he could read men's hearts and did not need any one's testimony for he knew of himself what was in man.

### The Visit of Nicodemus.

A Pharisee named Nicodemus, a ruler of the Jews, came to Jesus by night and said :—" Master, we know that you are a teacher come from God, for no one could do the miracles you are doing unless God were with him." Jesus replied, " I tell you that unless a man is born again he cannot see the Kingdom of God." " How can a man," said Nicodemus, " be born when he is old? Can he be born as an infant a second time?" " Unless a man is born," said Jesus, " of water and the Spirit, he cannot enter the Kingdom of God. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be surprised at my saying that you must be born again. The wind blows where it wishes and you can hear the sound of it but you do not know where it comes from nor where it goes to. It is the same with everyone that is born of the Spirit."

" How can that be?" asked Nicodemus. " Are you a

teacher of Israel," Jesus replied, "and yet do not understand this? We speak of what we know and have seen and yet you reject our testimony. If, when I tell you of earthly things, you do not believe, how can you believe me when I speak of heavenly things? No one has returned from heaven; but the Son of Man who dwells in Heaven, has come down from Heaven. And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that every one who believes in him may have eternal life.

"For God so loved the world, that he gave his only Son, that whosoever believes in him, may not perish, but have eternal life; for God did not send his Son into the world to condemn the world, but that through him the world might be saved. He who believes in him shall not be condemned, while he who does not believe in him has already been sentenced because he has not believed in the only Son of God. The test by which men are judged is this, that though the light has come into the world, they preferred the darkness to the light because their deeds were evil. For he who lives an evil life hates the light, and will not come to it for fear that his deeds may be exposed, while he who does what is right, comes to the light that his deeds may be shown to have been done in God."

### **John again testifies to Jesus.**

After this Jesus went with his disciples into Judæa, where he stayed some time with them while they baptized. John was also baptizing at Ænon near Salim because there was much water there, and people came to him for baptism. A discussion arose between some of John's disciples and a Jew about purification, so his disciples came to John and said:—

"Master, the man who was with you on the other side of the Jordan, regarding whom you testified, is now baptizing and every one is going to him."

John answered:—"A man can obtain nothing but what is granted him from Heaven. You are my witnesses that I said, 'I am not the Christ, but I have been sent before him.' It is the bridegroom who has the bride, but the bridegroom's friend, who attends him, is delighted when he sees the bridegroom's happiness. I have experienced this joy to the full. He must become greater, and I less. He who comes from above is greatest of all, he who is

of the earth, is earthly and speaks only of earthly things. He who comes from Heaven is over all. Though he states what he has seen and heard, no one accepts his testimony. Every one who did accept it has set his seal to this, that God is true, for he whom God sent gives us God's words. God does not limit the gift of the Spirit. The Father loves the Son and has put everything into his hands. He who believes in the Son has eternal life, while he who disobeys the Son shall not even see that life, but remains under God's displeasure."

### The Samaritan Woman.

When the Master heard that the Pharisees had been told that he was making and baptizing more disciples than John, (though it was his disciples and not Jesus that baptized) he left Judæa and returned to Galilee. Having to pass through Samaria on the way, he came to a town called Sychar near the plot of ground that Jacob gave to his son Joseph. Jacob's well was there, and as Jesus was tired after the journey he sat down beside the well to rest. It was about noon and when a Samaritan woman came out to draw water, Jesus said to her:—"Give me a drink," for his disciples had gone into the town to buy food.

"How is it," replied the woman, "that you, a Jew, ask for water from a Samaritan woman like me?" (For Jews have no dealings with Samaritans.)

"If you knew the gift of God," replied Jesus, "and who it is that is saying to you 'give me a drink,' you would have asked him, and he would have given you living water." "You have no bucket, Sir, and the well is deep," she said, "Where then do you get that living water? Are you greater than our father Jacob who gave us the well, and used to drink from it himself, and his sons, and his cattle?"

"All who drink this water," replied Jesus, "shall become thirsty again, but whoever drinks the water that I give him shall never become thirsty again, but the water that I give him shall become a spring welling up within him unto eternal life."

"Give me some of that water, Sir," said the woman, "so that I may not be thirsty, nor have to come all the way here for water."

"Go and bring your husband here," said Jesus.



"I have no husband," she answered. "You told the truth when you said you had no husband," Jesus replied, "for you have had five husbands, and the man with whom you are now living is not your husband at all."

"I see, Sir, that you are a prophet," exclaimed the woman. "Our forefathers worshipped on this mountain, but you say, 'Jerusalem is the proper place for men to worship.'"

"Believe me," said Jesus, "the time is coming when you shall worship the Father neither on this mountain nor in Jerusalem. You worship one of whom you know nothing. We know whom we worship, for salvation comes through the Jews. But the time is coming, in fact, it has already come, when true worshippers shall worship the Father in spirit and truth, for such worshippers the Father desires. God is Spirit and those that would worship him, must worship him in spirit and truth."

"I know," said the woman, "that the Messiah is coming, and when he has come he will tell us everything." Jesus answered her, "I that speak to you am he."

Just then his disciples returned and though they were surprised to find him talking with a woman, none of them ventured to ask what he wanted or why he was talking with her. The woman then left her water-pot, went back to the town and said to the people:—

"Come and see some one who has told me everything that I have done. Can he be the Christ?" So the people came out of the town to see him. Meanwhile the disciples urged him to take something to eat, but he answered:—"I have food to eat of which you know nothing." "Can any one have brought him some food?" the disciples said to one another. "My food," replied Jesus, "is to do the will of him that sent me, and to complete his work. Do you not say that it still wants four months of harvest? Look up and see how white the fields are already. The reaper is even now receiving wages and gathering in sheaves for eternal life so that sower and reaper may rejoice together. For the proverb is true, 'one sows and another reaps.' I sent you to reap that on which you bestowed no labour. Others have laboured and you have reaped the fruits of their labour."

Many Samaritans of that town came to believe on Jesus on account of the woman's statement—"He has told me everything that I have ever done." So when these Samari-

tans came to Jesus and begged him to stay with them, he stayed two days.

And many more believed on account of what he said himself, so they said to the woman :—" It is not because of what you said that we believe, for we have heard him ourselves and know for certain that he is the Saviour of the world."

## JESUS IN GALILEE.

### John Imprisoned.

About this time Herod arrested John, and put him in prison, to please Herodias, the wife of his brother Philip whom he had married. For John had said to Herod :—" You have no right to your brother's wife."

When Jesus heard that John had been imprisoned, he was moved by the Spirit to return to Galilee and the Galileans welcomed him for they had seen all that he did at Jerusalem during the Festival, which they also had attended. Reports about him spread through all that neighbourhood, and he taught in their synagogues, proclaiming the Gospel of God :—" The time has come, and the kingdom of God is at hand; repent and believe the Gospel."

### The Nobleman's Son Cured.

Jesus thus came again to Cana in Galilee, where he had turned the water into wine. The son of a nobleman was ill at Capernaum and when he heard that Jesus had arrived in Galilee from Judæa, he went to him and begged him to come down and cure his son, for he was at the point of death. Jesus answered :—

" Unless you see signs and wonders you will not believe."

The nobleman said to him :—" Sir, come down before my child dies." Jesus replied, " Go home content, your son is already well." He believed what Jesus said to him and went home. On the way his servants met him and told him that his son was well, and when he asked them at what time he began to mend, they answered :—" Yesterday at one o'clock." The father then remembered that it was at that very time when Jesus had said :—" Your son is already well." So he believed in Jesus with all his household. This his second miracle, Jesus performed after he came from Judæa into Galilee.

After this he settled at Capernaum, which is by the sea within the district of Zebulun and Naphtali in fulfilment of the Prophecy of Isaiah :—

“ The land of Zebulun and the land of Naphtali,

Toward the sea beyond the Jordan, Galilee of the Gentiles,

The people who were dwelling in darkness,

Have seen a great Light,

And on those who were dwelling in the shadow of death

The Light has dawned.”

Once while the people were crowding about him to hear the word of God, he was standing by the Lake of Genesareth. Seeing two boats out of which the fishermen had gone to wash their nets, he entered one of them that belonged to Simon and Andrew and asked them to push out a little from the shore. He then sat down and taught the people from the boat. When he had finished speaking, he told them to row out into deep water and let down their nets for a haul. “ We have worked hard all night, Master,” said Simon, “ and caught nothing, but I will do as you say.”

When they had let down the nets, they caught such a great shoal of fish that their nets began to break, so they made signs to their partners in the other boat to come and help them. They came and filled both the boats so full that they almost sank. When Simon Peter saw this he fell at Jesus’ feet and exclaimed :—

“ Master leave me, for I am a sinful man !” For he and all that were with him (including his partners, James and John, the sons of Zebediah) were astonished at the haul of fish which they had made. But Jesus answered Simon :—“ Do not be afraid, after this you shall catch men.” And so when they had brought their boats to the shore, they all left everything and followed him.

### A Day in Capernaum.

On the Sabbath as he taught the people in the Synagogue, they were astonished at his teaching because he spoke with authority. But there was there a man with the spirit of a foul demon who called out :—“ Oh ! What do we want of you, Jesus of Nazareth ? Have you come to destroy us ? I know who you are,—the Holy One of God !” Jesus then rebuked him and said :—“ Be silent and come out of him.”

The demon flung the man down among the people and then came out without doing him any further harm. And all were amazed and asked one another :—"What sort of words are these, for he commands the foul spirits with authority and power and they come out?" And rumours about him circulated throughout all that part of Galilee.

From the synagogue he went to Simon's house where Simon's mother-in-law was suffering from a severe attack of fever, and they urged Jesus to cure her. So he took her by the hand and raised her up and the fever left her and she walked about at once and waited on them.

After sunset the people brought to him all that were ill or possessed by demons and the whole town was gathered at the door. He drove out many demons, and would not let them speak because they knew that he was the Christ, and on every one of the sick he laid his hands and cured them.

In the morning, long before daylight, he rose and went out to a lonely place for prayer. But Simon and his companions followed him, and when they had found him they told him that every one was looking for him. Jesus replied :—"Let us go somewhere else into the towns near by, so that I may preach there also, for that is what I came for." And he went about preaching in the Synagogues throughout all Galilee and driving out demons.

### The Cure of a Loper.

In one of these towns a man full of leprosy came to him and begged him on his knees, saying :—"Master, if you are only willing, you can make me clean." Moved with pity, Jesus stretched out his hand and touching him said :—"I am willing, become clean." Instantly the leprosy left him and he became clean. Then Jesus sent him away with strict orders to say nothing to any one about it, but to go directly to the priest and offer for his cleansing the gifts commanded by Moses as evidence of his cure. But he went out and began to tell every one and to publish it so widely that Jesus could no longer go openly into a town, for great crowds came together from every direction to hear him and to be cured; for the power of the Lord was upon him to heal. So he withdrew to lonely places for private prayer.

## OPPOSITION OF THE SCRIBES.

**The Cure of a Paralyzed Man.**

Some time afterwards when he returned to Capernaum, the news spread that he was in a house there, and so many people collected that there was no room for them even round the door. While he preached to them some people came with a paralyzed man, carried by four bearers. As they were not able to bring him near Jesus on account of the crowd, they removed the roofing under which Jesus was and when they had made an opening large enough, they lowered the mattress on which the paralyzed man was lying. When he saw their faith, he said to the man :—"Son, your sins are forgiven."

But some of the teachers of the Law sitting there began to debate in their minds :—"Why does this man speak in this way? He is blaspheming. Who but God can forgive sin?" Jesus at once aware that they were reasoning in this way, asked them why they did so, for, "Which is easier," he asked, "to say to the paralyzed man, 'Your sins are forgiven you' or to say, 'Get up, take your mattress and walk?' but to show you that the Son of Man has authority on earth to forgive sins," he turned here to the paralyzed man and said :—"Get up, take your mattress and go home."

The man got up, lifted his mattress before them all and walked out, which filled them with amazement, and they praised God and said :—"We never saw anything like this before, we have seen strange things to-day."

**The Call of Matthew,—The Tax-Gatherer.\***

When Jesus went out again to the sea, multitudes resorted to him and he taught them. While there he saw a man called Levi or Matthew, the son of Alphæus, sitting in the Customs' Office, whom he told to follow him. Matthew got up, forsook all and followed him. Some time afterwards, Matthew gave a great banquet at his house in honour of Jesus and invited a large number of tax-gatherers and sinners to dine with Jesus and his disciples. The Pharisees complained of this to his disciples

\* The right to collect the taxes was sold by auction to the highest bidder. This led to great extortion so that 'Tax-Gatherer' became synonymous with 'Extortioner.'

and said :—"Why does your Teacher dine with tax-gatherers and sinners?" When Jesus heard their complaints, he said :—"It is the sick that need a doctor, not those who are well. I have not come to call the righteous to repent but the outcast. Go and learn the meaning of this, 'I desire mercy and not sacrifice.'"

John's disciples and the Pharisees used to fast, so they once said to Jesus :—"How is it that your disciples eat and drink as usual while John's disciples and the Pharisees fast and say prayers?"

Jesus answered :—"Can you make the bridal party fast while the bridegroom is with them?" But the time will come when the bridegroom shall be taken away from them, then they shall fast." He then told them this parable :—"No man ever tears a piece from a new garment to mend an old one, for if he does, he will not only spoil the new garment, but the piece from the new will not match the old one. Nor does any one put new wine into old wine-skins, for if he does the new wine will burst the skins and be spilled, and the skins be destroyed. New wine must be put into fresh wine-skins. No one after drinking old wine wishes for new, for he says :—"The old is better.'"

### **The Healing of a Cripple on the Sabbath.**

Some time afterwards Jesus went up to Jerusalem to attend a festival of the Jews. There is in Jerusalem near the sheep-gate a pool, called in Hebrew, Bethesda, with five porches round it. In these porches a large number of people were lying,—blind, lame and crippled,—and among them a man who had been afflicted for thirty-eight years. Jesus saw this man lying there, and knowing that he had been in that condition a long time, he said to him :—"Do you want to be cured?"

The man answered :—"Sir, I have no one to put me into the pool when the water is stirred and so while I am coming down someone else steps in before me." "Stand up," said Jesus, "take up your mattress and walk." The man was then cured immediately and took up his mattress and began to walk. This took place on the Sabbath, so the Jews said to him :—"This is the Sabbath, it is against the Law for you to carry your mattress." He answered them :—"The man that cured me told me to take it up and walk." They then asked :—"Who was it that said

to you, 'Take up your mattress and walk?'” But the man did not know who it was, for Jesus had gone away to avoid the crowd. Afterwards, however, Jesus met him in the temple, and said to him:—“You are cured now, do not sin again or something worse may happen to you.” The man then went and told the Jews that it was Jesus who had cured him, so the Jews persecuted Jesus because he did such things on the Sabbath. Jesus answered them:—“My Father is still working, so I work too.” This made the Jews wish all the more to kill him, for he not only broke the Sabbath but even called God his Father, thus making himself equal with God. Jesus therefore continued:—“The Son can do nothing of himself, he does only what he sees the Father doing; whatever the Father does, the Son also does. For the Father loves the Son and shows him everything that he is doing, and he will show him greater things than these so that you may wonder. For, just as the Father raises the dead and gives them life, so also the Son gives life to whom he wishes. The Father does not judge any one but has committed all judging to the Son so that every one may honour the Son just as they honour the Father. He who does not honour the Son, does not honour the Father that sent him. I tell you solemnly that he who listens to my message and believes him who sent me has eternal life, and shall not be condemned, but has already passed out of death into life. The time is coming, in fact, it has already come, when the dead shall hear the voice of the Son of God; and those that hear shall live. For just as the Father has life in himself, so also he has granted to the Son to have life in himself, and he has also given him authority to act as judge because he is the Son of Man. Do not wonder at this; for the time is coming when all who are in their graves shall hear his voice and shall come out,—those who have done well, rising to life, and those who have done evil, to judgment.

“I can of myself do nothing; I judge as I hear; and my judgment is just, because I keep in mind not my own wishes but the wishes of him who sent me. If I testify concerning myself, my testimony is not true; it is another that testifies of me and I know that his testimony is trustworthy. You sent to John and he has borne testimony to the Truth, but the testimony that I accept is not from man, nevertheless I say all this for your salvation. He

was the lamp that burns and shines, and you were willing to rejoice for a time in his light. But the testimony concerning me is of greater weight than John's; for the work that the Father has given me to do, and which I am doing, is evidence that the Father has sent me. And the Father that sent me has himself borne witness to me. You have neither heard his voice nor seen his form, and it is evident that he does not dwell within you for you do not believe him whom he sent.

"You search the Scriptures, because you think that you find in them eternal life; and though they bear witness to me, you will not come to me to receive eternal life. I do not accept honour from men, but I know that you have not the love of God in your hearts. I have come in my Father's name and you do not receive me; but if another should come in his own name, you would receive him. How can you believe in me when you receive honour from one another, and do not value the honour that comes from the only God? Do not think that I will accuse you to the Father. Moses on whom you have set your hopes is your accuser. For if you had believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how shall you believe my words?"

### Plucking Grain on the Sabbath.

One Sabbath Jesus was walking through some corn-fields, and as his disciples were hungry they began to pluck off the ears of wheat and rub them out in their hands and eat the grain. When the Pharisees saw them they said to him:—"Your disciples are doing what is not permitted on the Sabbath." He replied:—"Have you not read what David did, he and his followers, when he was hungry,—how he went into the house of God and ate the 'showbread,' and gave some to his followers, though only the priests are allowed to eat it? Or have you not read in the Law, how the priests in the temple break the Sabbath and are held blameless? But here there is one greater than the temple. If you had learnt the meaning of these words:—'I desire mercy and not sacrifice,' you would not have condemned the innocent." And he concluded:—"The Sabbath was made for man and not man for the Sabbath, so that the Son of Man is lord even of the Sabbath."

His fame having spread all through Syria, they brought



to him all that were ill or in pain, the epileptic and the paralyzed and those who were possessed by demons, and he cured them. He then withdrew with his disciples to the sea followed by a great crowd from Galilee, Judæa, Jerusalem, Idumæa, and beyond the Jordan and about Tyre and Sidon, drawn by reports of the great things that he had done.

So he told his disciples to keep a small boat waiting near by, lest the crowd should press him, for he had cured many, and therefore people crowded upon him to touch him, for power came out of him and healed them. The foul spirits, too, whenever they saw him fell down before him and cried out :—"You are the Son of God," though he repeatedly warned them not to make him known, in fulfilment of the prophecy of Isaiah :—

"Behold my servant whom I have chosen ;  
 My beloved in whom I delight ;  
 I will put my Spirit in him,  
 And he shall deliver judgment to the Gentiles.  
 He shall not strive nor cry aloud ;  
 Neither shall he let his voice be heard in the streets.  
 He shall not break a bruised reed  
 Nor quench the smoking flax  
 Till his judgment is victorious,  
 And on him shall the Gentiles build their hopes."

### Jesus chooses his Twelve Apostles.

About this time Jesus went out and ascended a hill to pray, and there spent the whole night in prayer to God. The next day he called those whom he wished to be with him, whom he might send out to preach and drive out demons. These twelve he also called Apostles. Their names are :—Simon whom he had called Peter, and Andrew his brother ; James the son of Zebediah and John his brother ; Philip and Bartholemew ; Thomas and Matthew the tax-gatherer ; James the son of Alphæus, and Thaddæus ; Simon the Zealot and Judas Iscariot who betrayed him.

## THE SERMON ON THE MOUNT.

**The Citizens of the Kingdom.**

And Jesus sat down and taught them as follows :—

“ Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“ Blessed are those that mourn, for they shall be comforted.

“ Blessed are the meek, for they shall inherit the earth.

“ Blessed are those that hunger and thirst for righteousness, for they shall be filled.

“ Blessed are the merciful, for they shall obtain mercy.

“ Blessed are the pure in heart, for they shall see God.

“ Blessed are the peacemakers, for they shall be called sons of God.

“ Blessed are those that have been persecuted on account of righteousness, for theirs is the kingdom of heaven.

“ Blessed are you when men shall reproach you and persecute you and say all kinds of evil about you falsely on my account. Be glad and rejoice for your reward in heaven shall be great, for in the same way they persecuted the prophets that lived before you.

“ You are the salt of the earth, but if the salt should lose its taste, what will you salt it with? It is no longer good for anything, but is thrown out and trampled under foot.

“ You are the light of the world; a city that is built on a hill cannot be hidden. People do not light a lamp and put it under a bushel, but on a stand, and it then gives light to all in the house.

“ Let your light so shine before your fellow-men, that when they see your good deeds they may praise your Father who is in heaven.

**The Law of Christ's Kingdom.**

“ Do not think that I came to annul the Law or the Prophets; I have not come to annul but to fulfil them; for I tell you that until the heavens and the earth disappear, not one *iota* nor one *dot* shall disappear from the Law until all is fulfilled. Whoever, therefore, breaks one of the least of these commandments and teaches others to do so shall be the least esteemed in the kingdom of heaven; but whoever keeps them and teaches others to do so, shall

be esteemed great in the kingdom of heaven. Indeed, I assure you that unless your righteousness shall exceed that of the teachers of the Law and of the Pharisees, you shall never enter the kingdom of heaven.

"You have heard that it was said to your fore-fathers :— 'Thou shalt not commit murder,' and 'Whoever commits murder shall be liable to the Law,' but I say to you that any one who is angry with his brother shall be liable to the Law for it; and whoever treats his brother with contempt shall be liable to the High Council, while whoever calls him a fool shall be in danger of Hell-fire. Therefore when you present your gift at the altar, if you remember that your brother has some grievance against you, leave your gift there before the altar, go first and be reconciled to your brother, then come and present your gift. Come to terms with your opponent before you reach the court, lest he obtain judgment against you, and the judge hand you over to his officers, and you be thrown into prison. I assure you that you shall not be released until you have paid the last penny.

"You have heard that it was said,— 'Thou shalt not commit adultery,' but I tell you that any one who looks at a woman with lustful thoughts has already committed adultery with her in his heart. If your right eye is a snare to you, pluck it out and throw it away, for it is better for you to lose one member than to have your whole body thrown into Hell. If your right hand is a snare to you cut it off and throw it away, for it is better for you to lose one member than to have your whole body thrown into Hell.

"It was also said :— 'If any one divorces his wife, let him give her a written notice of separation,' but I tell you that if any one divorces his wife, except on account of her unchastity, he leads her to commit adultery, and any one who marries her afterwards is guilty of adultery.

"Again you have heard that it was said to your fore-fathers :— 'Thou shalt not swear falsely, but thou shalt keep thine oath, as made to the Lord,' but I forbid you to swear at all; either by heaven since that is God's throne, or by the earth since that is his footstool, or by Jerusalem since that is the city of the great king, or by your head since you cannot make a single hair either white or black. Let your words be simply 'Yes' or 'No.' Anything beyond this comes from the evil one.

“ You have heard that it was said :—‘ An eye for an eye and a tooth for a tooth,’ but I forbid you to resist a wicked man. If any one strikes you on the right cheek, turn the other to him also; and if any one wishes to go to law with you to take your coat, let him have your cloak as well; and if any one compels you to go one mile, go two miles with him. Give to him who asks, and from him who wishes to borrow from you do not turn away.

“ You have heard that it was said, ‘ Thou shalt love thy neighbour and hate thine enemy,’ but I command you to love your enemies and pray for those who persecute you, that you may be true children of your Father in Heaven; for he causes his sun to rise upon bad and good alike, and sends rain upon the righteous and the unrighteous. For if you love only those who love you, what reward can you have? Even the tax-gatherers do this! And if you show courtesy to your brethren only, what are you doing more than others? Even the Gentiles do this! And if you do good to those who do good to you, what thanks can you expect? For even sinners do the same. And if you lend to those from whom you expect to borrow, what thanks do you look for? Even sinners lend to sinners with the expectation of receiving as much in return. But love your enemies, and do them good, and lend, never despairing of them; and your reward shall be great, and you shall be the children of the Most High for he is kind to the ungrateful and the wicked. You must therefore be perfect as your heavenly Father is perfect.

### Concerning Hypocrisy.

“ Be careful not to make a display of your charity, in order to be seen by others; if you do, your Father who is in Heaven has no reward for you. Therefore when you do charitable acts, do not have a trumpet blown before you as hypocrites do, in the synagogues\* and in the streets, that they may be praised. This, I tell you, is their reward! But when you do charitable acts, do not let your left hand know what your right hand is doing, so that your charity may be secret; and your Father who sees in secret shall recompense you.

“ And when you pray, do not behave as hypocrites do. They like to pray standing in the synagogues\* and at the corners of the streets, that they may be seen. This, I tell you, is their reward! But when you pray, go into your

\* A Jewish place of worship, also the congregation.

room, shut the door and pray to your Father who is in secret; and he shall recompense you. In your prayers, do not repeat the same words over and over again as the Gentiles do, for they think that they shall obtain a hearing by such repetitions. Do not imitate them; for your Father knows what you need before you ask him. Therefore pray in this way:—

Our Father who art in heaven,  
 Hallowed be thy name,  
 Thy kingdom come,  
 Thy will be done on earth as it is done in heaven.  
 Give us this day our daily bread,  
 And forgive us our debts as we have forgiven our debtors,  
 And bring us not into temptation but deliver us from the evil one.

“For if you forgive others their offences, your heavenly Father will forgive you also; but if you do not forgive others their offences, your Father will not forgive your offences.

“And when you fast, do not put on a sad face as hypocrites do, who disfigure their faces to show that they are fasting. This, I tell you, is their reward! But when you fast, anoint your head and wash your face that it may not be apparent to others that you are fasting, but to your Father who dwells in secret, and he shall recompense you.

### Trust in God.

“Do not lay up stores of wealth for yourselves on earth, where moth and rust destroy and where thieves break in and steal, but store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in nor steal. For where your treasure is, there your heart will be also.

“The eye is the lamp of the body, if your eye is clear your whole body will be lit up; but if your eye is diseased, your whole body will be in darkness. And if the very light within you is darkness, how dense must the darkness be? No one can serve two masters, for he will either hate one and love the other or else he will cling to one and despise the other. You cannot serve both God and money.

“For this reason I tell you not to be anxious about your lives,—what you are to eat or drink; nor about your body,

—what you are to wear. Is not life more important than food, and the body than clothing? Look at the wild birds. They neither sow nor reap nor gather into barns; and yet your heavenly Father feeds them! Are you not of more value than they? Besides, which of you, by being anxious, can add a foot to his height? And why be anxious about clothing? Think of the lilies and how they grow. They neither toil nor spin and yet not even Solomon in all his glory was dressed like one of them. If God then so clothes even the grass of the field which is living to-day and to-morrow is thrown into the fire, shall he not much more clothe you, though you have so little faith? Do not therefore be anxious about what you shall eat or drink or what you shall wear, for these are the things that the Gentiles are seeking after; and your heavenly Father knows that you need them all. But make his kingdom and righteousness your first concern in life and all these things shall be given you besides. Therefore do not be anxious about to-morrow, for to-morrow will bring its own cares. Every day has trouble enough of its own.

### On Judging Others.

“Do not judge others lest you be judged yourselves; for just as you judge others, you shall yourselves be judged. The rule by which you judge others shall be applied to yourselves. Why do you take note of the speck of dust in your brother's eye and pay no attention to the beam in your own? Hypocrite! Take the beam out of your own eye first, and then you will see clearly how to take the speck out of your brother's eye. Be merciful even as your Father is merciful.

“Do not give what is sacred to dogs, nor throw pearls to the swine lest they should trample them under their feet and then turn and attack you.

### On Prayer.

“Suppose that one of you were to go to a friend in the middle of the night and say:—‘Friend, lend me three loaves, for a friend of mine has just come from a distance and I have nothing for him to eat,’ and suppose that he should answer:—‘Do not trouble me, the door is locked, and my children and I are in bed, so I cannot get up and give you anything.’ I tell you that though he will not get up and give you something because you are his friend, yet

because of your persistence he will get up and give you what you want.

"Ask, therefore, and it shall be given you; search and you shall find; knock and the door shall be opened for you. For he who asks receives; he who searches finds; and to him who knocks the door is always opened. For what father among you, if his son should ask him for a loaf of bread, will give him a stone, or if he should ask for a fish, will give him a snake, or if he ask for an egg, will give him a scorpion? If you then, though wicked, know how to give good gifts to your children, how much more shall your Father in Heaven give what is good to those that ask him? Do to others whatever you wish them to do to you, for this is the substance of both the Law and the prophets.

### Warnings.

"Try hard to go in by the narrow gate, for wide is the gate and broad the way that leads to destruction, and those that go in by it are many; for narrow is the gate and likewise the road that leads to life, and those that find it are few.

"Be on your guard against false teachers, that come to you disguised as sheep but are really ravenous wolves. You can recognize them by their fruits. Do people gather grapes from thorns or figs from thistles? In the same way, every good tree bears good fruit and a corrupt tree bad fruit. Every tree that does not bear good fruit is cut down and burnt. Hence by their fruits you shall recognize such people. Not every one that says to me,—'Master,' shall enter the kingdom of heaven, those only who do the will of my Father in Heaven. On that day many will say to me,—'Master, Master, did we not teach in your name, and in your name drive out demons, and in your name work many miracles?' Then I shall say to them plainly, 'I never knew you, go out of my sight you evil-doers.' Every one therefore who listens to this teaching of mine and acts upon it, is like a prudent man who built his house upon the rock. The rain poured down, the rivers rose, the winds blew and beat upon that house, but it did not fall, for its foundations were upon the rock. And every one that listens to this teaching of mine, and does not act upon it, is like a foolish man, who built his house upon the sand. The rain poured down, the rivers rose, the winds blew and

beat against that house, and it fell, and was utterly ruined."

By the time that Jesus had finished speaking, the crowd was filled with amazement at his teaching, for he taught them like one who had authority, and not like their own teachers of the Law.

## A TOUR IN GALILEE.

### The Cure of the Centurion's Servant.

In Capernaum which he next entered, there lived a Captain of the Roman army, whose slave (a man very dear to him) was seriously ill, almost at the point of death. Hearing of Jesus, he sent some Jewish Councillors to him with the request that he would come and save his servant's life. When they found Jesus, they earnestly implored him. "He deserves this favour," they said, "for he loves our people; and has built a synagogue for us at his own expense." So Jesus went with them. But when he was not far from the house, the Captain sent some friends with the message:—"Do not trouble yourself, Lord, for I am unworthy to receive you under my roof. Nor did I even think myself worthy to come to you, only speak the word, and let my slave be cured. For I myself am a man under the orders of others, with soldiers in turn under me; and if I say to one of them,—'Go,' he goes, and to another,—'Come,' he comes, and to my slave,—'Do this,' he does it." Jesus was surprised to hear these words from him; and turning to the crowd following him, he said:—"I tell you, nowhere in Israel have I met with faith like this!" And when the messengers returned to the house, they found the slave recovered.

### Raising the Widow's Son.

Soon afterwards Jesus went to a town called Nain, followed by his disciples and a great crowd. Just as they approached the gate of the town, they met the funeral procession of a man, the only son of his mother, who was herself a widow. Many of the townspeople were with her. When he saw her, the Master was moved with compassion for her and said to her:—"Do not weep." Then he went up and touched the bier, and the bearers stopped; and Jesus said:—"Young man, I say unto you, arise." The dead man sat up and began to speak, and he restored him



to his mother. Every one was awe-struck and gave praise to God, saying,—“A great prophet has risen among us. God has visited his people.” This story about Jesus spread all through Judæa and the neighbouring districts.

### **A Question from John the Baptist.**

When it was reported to John the Baptist, in prison, by his disciples, he called two of them and sent them to the Master to ask,—“Are you ‘the Coming One’ or are we to expect someone else?” At that very time Jesus was curing many people of diseases, afflictions and wicked spirits, and was giving sight to many blind people. So his answer to the question was :—“Go and tell John what you have seen and heard. The blind recover their sight, the lame walk, the lepers are made clean, the deaf hear, the dead are raised to life, the good news is preached to the poor, and blessed is the man who does not find in me a stumbling-block.”

### **The Testimony of Jesus to John the Baptist.**

When John’s messengers had left, Jesus said to the crowd with reference to John :—“What did you go out into the desert to gaze at? A reed waving in the wind? If not, what did you go out to see? A man in rich clothing? Why, those who wear fine clothes and live in luxury dwell in royal palaces? What then did you go to see? A prophet? Yes, a prophet, and far more than a prophet. This is the very man of whom it is written :—

‘Behold I am sending my messenger before thy face,  
And he shall prepare thy way before thee.’

“There is, I tell you, no greater man than John; and yet the lowliest in the kingdom of God is greater than he.” All the people, the tax-gatherers included, when they heard him, acknowledged the justice of God by receiving John’s baptism; but the Pharisees and the teachers of the Law, frustrated God’s purpose in regard to themselves, by refusing to be baptised.

“To what then,” Jesus continued, “shall I compare the people of this generation? What are they like? They are like little children sitting in the market, and calling out to one another,—‘We have played the flute for you, but you have not danced; we have wailed, but you have not wept!’ for when John the Baptist came neither eating

bread nor drinking wine, you say 'he has a demon,' and when the Son of Man comes eating and drinking, you say, 'here is a man who eats and drinks to excess,—a friend of tax-gatherers and outcasts.' And yet wisdom is vindicated by all who are truly wise."

### **The Death of John the Baptist.**

On his birthday Herod gave a dinner to his high officials and his generals, and the principal people in Galilee. And when the daughter of Herodias came in and danced, she so delighted Herod and those who were dining with him, that the king said to her:—"Ask me for whatever you like and I will give it to you." He even swore to her that he would give her whatever she asked him up to half his kingdom. The girl went out and said to her mother, "What shall I ask for?" "The head of John the Baptist," answered her mother. So she returned as quickly as possible to the king and made her request. "I want you," she said, "to give me at once, on a dish, the head of John the Baptist." The king was very sorry, yet, on account of his oath and the guests at his table, he would not refuse her, so he immediately despatched one of his bodyguard, with orders to bring John's head. The man went and beheaded him in the prison, and bringing his head on a dish, gave it to the girl, and the girl gave it to her mother. When John's disciples heard of it, they came and took his body away and laid it in a tomb, and then went and told Jesus.

### **A Repentant Woman anoints the Feet of Jesus.**

Being invited by a Pharisee to dine with him, Jesus went to his house, and just as he sat down to dinner, a woman who was an outcast in the town, having heard that Jesus was at dinner in the Pharisee's house, brought an alabaster jar of ointment and placing herself behind him, weeping, began to wash his feet with her tears and dry them with her hair, repeatedly kissing his feet and anointing them with the ointment.

When the Pharisee saw this he said to himself,—“If this man were really a prophet, he would know who, and what sort of woman this is who is touching him,—that she is an outcast.” So in answer to his thoughts, Jesus said:—"Simon, I have something to say to you." "What is it, Master?" said Simon. Jesus replied:—

"Two men were in debt to a money-lender; one owed fifty pounds, and the other five, but as they were unable to pay him he forgave them both. Which of them do you think will love him the most?" "I suppose," answered Simon, "the man to whom he forgave the most." "You are right," said Jesus, and then turning to the woman he said to Simon,— "Do you see this woman? I came into your house. You gave me no water to wash my feet, but she has washed them with her tears and dried them with her hair. You did not give me a single kiss, but from the moment I came in, she has not ceased to kiss my feet. You did not anoint even my head with oil, but she has anointed my feet with precious ointment. Therefore, I tell you, her sins, though many, have been forgiven her, because she has loved much, but he who is forgiven little, loves little." Then he said to the woman,— "Your sins are forgiven," upon which those who were present at the table began to ask,— "Who is this that even forgives sins?" But Jesus said to the woman,— "Your faith has saved you, go, and peace be with you "

### **Ministering Women.**

Soon after this, Jesus went on a tour among the towns and villages preaching the Gospel of the Kingdom of God. With him were the twelve Apostles and some women who had been cured, viz. :—Mary, known as Mary of Magdala; Joanna, the wife of Herod's steward, Chuza; Susannah and many others,—all of whom contributed to the support of Jesus and his Apostles.

## **THE BEGINNING OF OPPOSITION.**

### **Jesus and His Relations.**

When Jesus again entered a house, a crowd collected so that he and his friends could not eat their food, and his relations came to take charge of him when they heard of it for they said that he was out of his mind. But when Jesus was told that his mother and his brothers were waiting outside to speak to him he said :—"Who is my mother, and who are my brothers?" Then he pointed towards his disciples and said :—"Here are my mother and my brothers, for every one that does the will of my Father in heaven is my mother and my brother and my sister."



## A LIFE OF JESUS CHRIST

asking for a sign, but no sign shall be given it except the sign of the Prophet Jonah, for, just as Jonah was inside the sea-monster three days and three nights, so shall the Son of Man be three days and three nights in the heart of the earth. At the Judgment, the men of Nineveh shall rise up with this generation, and shall condemn it because they repented at Jonah's warning, but a greater than Jonah is here. At the Judgment the Queen of the South\* shall rise up with the present generation and shall condemn it, because she came from the end of the earth to hear the wisdom of Solomon, but a greater than Solomon is here.

"No sooner does a foul spirit leave a man than he passes through places without water, seeking in vain for rest. Then he says, 'I will go back to the home that I left'; but on his return he finds it empty, swept, and in good order. Then he goes and brings with him seven other spirits more wicked than himself, and they go in and dwell there; so that man's condition is worse than before, and so it shall also be with this wicked generation."

As Jesus said this, a woman in the crowd exclaimed,—  
"Blessed was the mother that bore and nursed you," but Jesus replied:—"Blessed rather are those who listen to God's message and observe it."

### The Parable of the Sower.

That same day, after Jesus had left the house and was sitting by the sea, such a vast multitude gathered round him that he got into a boat and sat in it, while the people stood upon the beach. Then he told them many things in parables. "A sower," he began, "went out to sow; and as he was sowing some seed fell on the foot-path and the birds came and ate it up. Some fell on rocky ground where the soil was scanty, and therefore it sprang up at once. As soon as the sun rose, it was scorched, and having no root it withered away. Some, again, fell amongst thorns, and the thorns sprang up and choked it. Some, however, fell on good soil and yielded a crop, some one hundred, some sixty, some thirty-fold. Let him who has ears give heed to what he hears."

Afterwards, when he was alone, his followers and the Twelve asked him why he spoke in parables. He replied:—"Because to you it is granted to know the mysteries of the Kingdom of Heaven, but not to them.

\* *i.e.*, the Queen of Sheba.

For to all who have, more shall be given and they shall have abundance; but from all who have nothing, even what they have shall be taken away. I speak therefore to them in parables, because, though they have eyes they do not see; and though they have ears they do not hear or understand. And in them is fulfilled the prophecy of Isaiah, who says :—

‘ You shall hear with your ears, without understanding,  
And though you have eyes, you shall see without perceiving,

For the heart of this nation has grown dense,  
And their ears are dull of hearing, their eyes also they have closed,

Lest they should perceive with their eyes  
And hear with their ears,  
And should understand with their mind and should turn,  
And I should heal them.’

“ But blessed are your eyes for they see, and your ears for they hear; for I tell you that many Prophets and righteous men have longed to see what you see but never saw them, and to hear what you hear but never heard them. You do not know the meaning of this parable! How then can you understand all parables?

“ The seed is God’s message. When any one hears the message of the Kingdom without understanding it, the devil comes and snatches away what has been sown in his mind. This is the man that was meant by the seed which fell on the foot-path. By the seed which was sown on rocky places is meant the man who hears the message and at once accepts it joyfully, but as he has no root he lasts for only a short time; and when trouble or persecution arises on account of the message, he falls away at once. By the seed which was sown among the thorns, is meant the man who hears the message, but the cares of this life and the delusions of wealth completely choke it so that it yields no crop. But by the seed which was sown on the good ground is meant the man who hears the message in an honest and good heart, understands it and yields fruit, sometimes a hundred, sometimes sixty, sometimes thirty-fold.”

### **The Parable of the Tares.**

Another parable which Jesus told them was as follows :—“ The Kingdom of Heaven is like a man who

sowed good seed in his field; but during the night his enemy came and sowed tares in the field. So when the blades of corn shot up and came into ear, the tares showed themselves also. On this, the owner's servants came to him and said, 'Was it not clean seed that you sowed in your field? Where do the tares then come from?' 'An enemy has done this,' he replied. Then they asked:—'Do you wish us to go and gather them up?' 'No,' said he, 'for while you are weeding out the tares you will root up the wheat too. Let both grow as they are till harvest; then I will tell the reapers to gather the tares together first and tie them in bundles and burn them, but to bring the wheat into the barn.' "

### **The Growing Grain.**

And he said also:—"The Kingdom of God is also like a man who has scattered seed on the ground and then spends the time without any anxiety while the seed is shooting up and growing, he does not know how. The ground bears the crop of itself,—first the blade, then the ear, and then the full grain in the ear; but as soon as the crop is ripe he applies the sickle because the harvest is come.

### **The Mustard Seed.**

Jesus said further:—"To what can we compare the Kingdom of God? Or by what can we illustrate it? It is like a mustard-seed, which when sown in the ground is smaller than all other seeds, yet it shoots up and becomes larger than any other herb and puts out such great branches that even the wild birds can find shelter in their shade."

### **The Leaven.**

This was another of his parables:—"The Kingdom of Heaven is like yeast which a woman took and covered up in three quarts of flour till the whole had risen."

All this Jesus said in parables, indeed he never spoke to them at all except in parables, in fulfilment of these words in the Prophet, 'I will speak to them in parables, I will utter things kept secret from the foundation of the world.'

### **The Parable of the Tares explained.**

When Jesus left the crowd and went into the house, his disciples came to him and asked him to explain the parable of the tares in the field, so he answered :—" The sower of the good seed is the Son of Man. The field is the world. By the good seed is meant the people of the Kingdom. The tares are the wicked. And the enemy who sowed them is the devil. The harvest time is the end of the world and the reapers are the angels. And just as the tares are gathered and burnt so shall it be at the end of the world. The Son of Man shall send his angels and they shall gather from his Kingdom everything that hinders and those who do wickedly and shall throw them into the fiery furnace, where there shall be weeping and grinding of teeth. Then shall the righteous shine brightly like the sun in the Kingdom of their Father. Let him who has ears attend to what he hears.

### **The Hidden Treasure.**

" The Kingdom of Heaven is like a treasure buried in a field, which a man found and covered up again, and then in his joy over it, went and sold all that he had and bought that field.

### **The Pearl of Great Price.**

" Again the Kingdom of Heaven is like a merchant in search of rare pearls. When he had found one of great value he went and sold everything that he had and bought it.

### **The Drag Net.**

" Again the Kingdom of Heaven is like a net which was cast into the sea and caught fish of all kinds. When it was full they hauled it up on the beach, then sat down and sorted out the good fish into baskets, but threw the worthless ones away. So shall it be at the end of the world. The angels shall go out and separate the wicked from among the righteous, and shall cast them into the fiery furnace, where there shall be weeping and grinding of teeth. Do you understand all this?" They answered, " Yes." Then he added :—" Every teacher of the Law who has been taught concerning the Kingdom of Heaven is like a house-holder who brings out from his store things new and old."



## A DAY OF MIRACLES BY THE LAKE

## Jesus Stills a Storm.

The same evening Jesus said to them :—" Let us cross the lake." So, leaving the crowd behind, they took him just as he was. Other boats followed them. A violent storm came on, and the waves dashed into the boat, so that it began to fill. Jesus was in the stern asleep upon a cushion, so the disciples roused him and said :—" Master, is it nothing to you that we are sinking?" Then Jesus rose and rebuked the wind and said to the sea :—" Hush! Be still!" when the wind fell and there was a perfect calm. " Why are you so timid?" he asked them, " Have you no faith?" But they were filled with awe, and said to one another :—" Who then is this, that even the wind and the sea obey him?"

## The Legion of Demons and the Swine.

When they reached the country of the Gerasenes directly across the sea from Galilee, they met a demoniac coming out of the town. For a long time this man had worn no clothing and had lived only in the tombs. When he saw Jesus in the distance, he fell down before him and cried out,—" What do you want of me, Jesus, Son of the Most High God? I entreat you not to torment me." For Jesus had commanded the foul spirit to come out of the man; it had seized him many times, and even when bound with chains and fetters and kept under guard, he would break his chains and be driven by the demon into the desert. " What is your name?" Jesus asked. " Legion," he answered, for many demons had taken possession of him. The demons begged Jesus not to send them to the Bottomless Pit. There was a large herd of swine feeding there on the mountain, so the demons asked Jesus to let them go into them. He gave them leave, so they came out and entered the swine; and the whole herd, about two thousand in number, rushed down the steep incline and were drowned in the sea. The swineherds then ran and told what had happened, in the town and in the country round, and when the people came out to see, they found the demoniac sitting at the feet of Jesus, clothed and in his right mind, and they were awe-struck. But when they had heard all that had happened to the

demoniac and the swine, they urged Jesus to leave their neighbourhood. As he was entering the boat, the demoniac asked leave to go with him, but Jesus refused. "Go back to your house and your friends, and tell them all that the Lord has done for you and how he took pity on you." So the man went away and proclaimed throughout Decapolis what great things Jesus had done for him, and all that heard his story were astonished.

### The Daughter of Jairus.

By the time that Jesus had returned to the opposite shore, a great number of people had assembled to welcome him, for everyone was expecting him. One of the Presidents of the Synagogue came and fell at his feet, and with many entreaties said,—“My little daughter is at the point of death. I pray you to come and lay your hands on her so that she may recover.” So Jesus went with him. A great number of people followed and pressed round him; among them a woman who for twelve years had suffered from a hemorrhage, and had spent her all upon various remedies prescribed by many doctors, but was now worse rather than better.

Hearing of Jesus, she came behind in the crowd and touched his cloak, for she said to herself:—“If I can but touch his clothes I shall be cured.” In a moment the hemorrhage was stopped, and she felt that she was cured. But Jesus, aware that power had gone out of him, turned round in the crowd and said:—“Who touched my clothes?” Peter and the other disciples exclaimed:—“You see the people pressing round you. Why then ask, ‘Who touched me?’” But Jesus looked round to see who had done it. When the woman saw that he knew it, she came in fear and trembling and fell at his feet and told him why she had touched him and how she was cured immediately. “Daughter,” he said, “Your faith has delivered you, go and peace be with you, be well of your plague.”

Before he had finished speaking, some people from the house of the President of the Synagogue came and said:—“Your daughter is dead, why trouble the Master further?” But Jesus overheard them, and said to the President:—“Do not be afraid, only believe.” Then he allowed no one to come with him except Peter, James, and John the brother of James. When they reached the

President's house, they found a scene of confusion,—flute-playing and people loudly weeping and wailing. "Why is this weeping and confusion?" he said as he entered. "Stand aside, the child is not dead; she is asleep." On this they laughed at him in scorn, for they knew that she was dead, but he sent them all out, and then with the child's father and mother and his three companions, he went into the room where she was lying and took her by the hand and said to her :—" Little girl, I say unto you,—rise!" The child's spirit returned to her, and she stood up at once, and began to walk about, for she was about twelve years old. And they were all amazed, but Jesus gave strict orders to let no one know of it, and told them to give her something to eat; but in spite of his injunctions, the report of this miracle spread through all that part of the country.

### Cure of Two Blind Men.

When Jesus passed on from there, two blind men followed him, shouting and calling out :—" Pity us, Son of David!" When he had gone indoors they came to him, and he said to them, " Do you believe that I can do this?" " Yes, Master," they answered. He then touched their eyes and said :—" Let it be according to your faith," and their eyes were opened. Jesus strictly cautioned them to let no one know it, but the men went out and spread his fame through all that district.

### Cure of a Dumb Man.

Just as they were leaving, some people brought in a dumb demoniac, and when the demon had been driven out the dumb man spoke. The people were astonished at this and exclaimed, " We have never seen anything like this in Israel." But the Pharisees said :—" He drives out demons by the prince of the demons."

## PREACHING IN GALILEE.

### Jesus Teaches at Nazareth.

On leaving that place, Jesus went with his disciples to his own part of the country, to Nazareth, where he had been brought up. And when the Sabbath was come, he went, according to his custom, into the Synagogue, and

stood up to read the Scriptures. They handed him the book of the Prophet Isaiah. Jesus opened it and found the place where it says :—

“The spirit of the Lord is upon me,  
Because he has anointed me to preach the Gospel to  
the poor,  
He has sent me to proclaim release to captives,  
And restoration of sight to the blind,  
To set at liberty the oppressed,  
To proclaim the acceptable year of the Lord.”

Then he closed the book and gave it to the attendant and sat down. The eyes of all in the Synagogue were fixed upon him as he began :—“This very day this passage has been fulfilled in your hearing.” All who were present publicly expressed their astonishment at the gracious words that fell from his lips. “Where did he get all this?” they said, and “What wisdom has been given him?” and “What is the meaning of these miracles that he is doing? Is he not the carpenter, the son of Mary and the brother of James and Joseph and Judas and Simon? And are not his sisters too here amongst us?” This prejudiced them against him. “No doubt,” said Jesus, “You will quote to me this proverb, ‘Doctor cure yourself,’ and you will say :—‘Do here in your own country what we have heard in Capernaum’; but a prophet is not without honour, except in his own country, among his own relations and in his own home. There were, doubtless, many widows in Israel in Elijah’s time, when there was no rain for three years and six months, and a severe famine prevailed all over the country; and yet to none of them was Elijah sent except to the widow at Zarephath in Sidon. And there were many lepers in Israel in the time of the prophet Elisha, yet none of them was cured except Naaman the Syrian.” When they heard this, all the people in the Synagogue became enraged, and starting up they pushed Jesus out of the town and led him to the brow of the hill on which their town stood to hurl him down. But he passed through the crowd and went on his way to Capernaum. And he could work no miracles in Nazareth, beyond placing his hands upon a few sick people and curing them; and he wondered at their unbelief,

### **The Need of Labourers.**

Jesus went in turn to all the towns and villages, teaching in the Synagogues and preaching the Gospel of the Kingdom, and curing every kind of disease and sickness. But when he saw the crowds, he was touched with pity because they were distressed and scattered, like sheep without a shepherd, so he said to his disciples:—"The harvest is abundant, but the reapers are few. Therefore pray to the owner of the harvest to send labourers to reap his harvest."

### **Jesus Sends out the Twelve Apostles.**

He then called his twelve disciples to him and gave them authority over foul spirits, with power to drive them out, and to cure every kind of disease and sickness, and then sent them out, two and two, with the following instructions:—"Do not go to the Gentiles nor the Samaritans, but go rather to the lapsed masses of Israel. And as you go, proclaim that the Kingdom of Heaven is at hand, cure the sick, raise the dead, cleanse the lepers and drive out demons. You have received without payment, give without charge. Do not carry gold or silver or copper in your purses; nor take either a bag or a staff for the journey, or an extra suit of clothes, or shoes, but wear sandals; for the labourer deserves his food. When you visit a town or village, find out some good man, and stay with him till you leave that place. As you enter a house salute it. If the family deserves it, your blessing shall rest upon it; but if it does not, your blessing shall return upon yourself. If no one welcomes you, or listens to what you say, when you leave that house or town, shake off the very dust from your feet. I tell you the fate of Sodom and Gomorrah in the day of Judgment shall be easier to bear than the fate of that town.

"Remember I am sending you out like sheep among wolves; so you must be as wise as serpents, and as harmless as doves. Be on your guard against men, for they will hand you over to the courts of law, and will scourge you in the Synagogues; and you shall be brought before governors and kings for my sake, so as to give testimony to them and the nations concerning me. Whenever they hand you over, do not be anxious how you shall speak or what you shall say, for what to say shall be given you at

the moment; for it is not you who speak, but the Spirit of your Father within you. Brother shall betray brother to death, and the father his child, and children shall turn against their parents to put them to death; and you shall be hated by every one because you are called by my name. Yet the one that endures to the end shall be saved. When they persecute you in one town, escape to the next; for you shall not have gone the round of all the towns of Israel before the Son of Man shall come. A pupil is not above his teacher, nor a servant above his master. It is enough for a pupil to be on a level with his teacher, and a servant with his master. If the head of the house has been called Beelzebub, how much more shall they slander the members of his household! Do not, therefore, be afraid of them. There is nothing concealed that shall not be revealed, nor hidden that shall not be made known. What I tell you in the dark, repeat in the light; and what you hear in secret proclaim upon the house-top. Do not be afraid of those that kill the body but are unable to kill the soul; rather, be afraid of him who is able to destroy both body and soul in hell. Are not two sparrows sold for a farthing? Yet not one of them shall fall to the ground without your Father's permission, and as for you, the very hairs of your head are all numbered. Do not therefore be afraid, you are of more value than many sparrows. Every one, therefore, who acknowledges me before his fellowmen, I will acknowledge before my Father in Heaven, but him who disowns me before his fellowmen I will also disown before my Father in Heaven. Do not suppose that I came to bring peace upon the earth. I came to bring, not peace, but a sword; for I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. A man's own household shall be his enemies. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. And he who does not take up his cross and follow me is not worthy of me. To save your life is to lose it, and to lose your life for my sake is to save it. Whenever any one welcomes you, he welcomes me; and he who welcomes me, welcomes him who sent me. He who welcomes a prophet, because he is a prophet, shall receive a prophet's reward; and he who welcomes a righteous man, because he is a righteous man, shall

receive a righteous man's reward. If any one gives merely a cup of cold water to one of these lowly ones, because he is a disciple, I assure you that he shall certainly not lose his reward."

Then the Twelve set out, and went from village to village, preaching the Gospel and curing everywhere. They drove out many demons, and anointed with oil and cured many that were sick.

And wherever Jesus went,—to villages or towns or farms,—the people brought their sick to the market-places and begged him to let them touch only the border of his cloak, and all who touched were cured. About this time Herod heard of his fame and said to his servants :—" This must be John the Baptist, he has risen from the dead, that is how he performs these miracles." And he tried to see him; but others said :—" He is Elijah," and still others, " He is a prophet, like one of the great prophets."

## THE TURNING POINT AT CAPERNAUM.

### Jesus Feeds the Five Thousand.

And when the Apostles returned, they related to Jesus all that they had done and taught; and as the time of the Passover drew near he said :—" Come by yourselves privately to a quiet place and rest awhile,"—for there were so many coming and going that they had not time even to eat. So they set off in their boat for a lonely spot. And the people saw them going and recognized them and from all the towns they flocked to them on foot and thus got there before them, so that on his arrival Jesus found a great crowd awaiting him. And he welcomed them, and spoke to them about the kingdom of God, and cured those that were sick; and he had pity on them because they were like sheep without a shepherd. Towards evening the Twelve came to him and said :—" Send the crowd away so that they may go to the villages and farms about us, and find lodging and food for we are in a lonely spot here." But Jesus said :—" They need not go away, give them something to eat." Philip answered :—" Seven pounds worth of bread would not be enough to give each of them a little." Jesus asked :—" How many loaves have you? go and see." Andrew, one of his disciples Simon Peter's brother, replied :—" There is a boy here who has five barley loaves and two fishes; but what is

that among so many?" Jesus replied:—"Bring them here to me." He then directed the disciples to make the people sit down on the green grass by companies. It was a grassy spot, so they sat down in groups,—in hundreds and fifties. Then he took the five loaves and the two fishes and looked up to heaven and blessed them, after which he broke the loaves into pieces and gave them to the disciples to distribute to the people. He also divided the two fishes among them all. Every one ate and had enough and they picked up twelve baskets full of broken pieces besides some of the fish. The number of men that had eaten was five thousand.

When the people saw the signs that Jesus gave they said:—"This is certainly the prophet that was to come into the world," but as soon as Jesus discovered that they were planning to come and make him a King by force, he made the disciples get into a boat and cross over to Capernaum, while he dismissed the crowds, after which he went up a hill by himself to pray; and when evening came on he was there alone.

### **Jesus walks on the Water.**

While the disciples were crossing in the darkness, the sea rose, for a high wind was blowing, but towards day-break, after they had rowed two or three miles, they saw Jesus walking on the water, approaching the boat, and they were terrified. "It is a ghost," they exclaimed, and cried out for fear. But Jesus at once spoke to them:—"There is no danger, it is I, do not be afraid." "Master," said Peter, "if it is you let me come to you on the water." And Jesus told him to come. So Peter got out of the boat and walked on the water towards Jesus; but when he saw the wind he was afraid, and beginning to sink, cried out:—"Master, save me." Jesus at once stretched out his hand and caught him. "O man of little faith," he said, "why did you doubt?" Then he got into the boat with them, the wind dropped, and they reached the land immediately. The disciples were astonished, for they had not learnt the lesson of the loaves because their minds were dull.

They then crossed over to Gennesareth and moored the boat, but they had no sooner landed, than the people, recognising Jesus, began to bring to him on mattresses everyone who was ill wherever he went.



**Jesus Teaches at Capernaum.**

The people who remained on the opposite side of the sea had seen only one boat there, and that Jesus had not gone in it with his disciples, but that they had left without him. So the next day when they saw that Jesus was not there, nor his disciples, they got into boats and went to Capernaum to look for him; and when they found him on the other side of the sea they said:—"When did you come here, Master?" "In truth I tell you," Jesus replied:—"You are looking for me not because you saw the miracles but because you had a hearty meal. Strive not for the food that perishes but for that which lasts unto eternal life, viz., the food which the Son of Man shall give you, for upon him the Father, God himself, has set the seal of his approval." They then asked:—"How are we to do the work of God?" "The work of God," answered Jesus, "is to believe in him whom he has sent." They then said to him, "What sign can you give, which we may see and so believe on you? What miracles are you doing? Our forefathers ate manna in the desert, as Scripture says:—

'He gave them bread from heaven to eat.'"

"In truth I tell you," replied Jesus, "Moses did not give you that bread from Heaven, but my Father gives you the true bread from Heaven; for the bread that God gives is that which comes down from Heaven and gives life to the world." "Master," they exclaimed, "give us that bread always." "I am the bread of life," Jesus said to them; "he that comes to me shall never be hungry, and he that believes in me shall never be thirsty, but as I have said already, 'You have seen me and yet do not believe me.' All whom the Father gives me shall come to me; and no one who comes to me will I ever turn away. For I have come down from Heaven, not to please myself, but to please him who sent me; and his wish is this, that I should not lose one of all those whom he has given me, and should raise them up at the last day. For it is my Father's wish that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day." The Jews then began to murmur against Jesus for saying,—'I am the bread that came down from Heaven.' "Is not this Jesus, Joseph's son," they asked, "whose father and mother we know?

What does he mean then by saying that he has come down from Heaven?" "Do not murmur amongst yourselves," Jesus replied, "no one can come to me unless the Father who sent me draws him to me; and I will raise him at the last day. As it is said in the prophets:—

'And they shall all be taught by God.'

"Every one who listens to the Father and learns from him, comes to me. Not that any one has seen the Father, except him who is from God, he has seen the Father. In truth I tell you, he who believes in me has eternal life. I am the bread of life. Your forefathers ate manna in the desert and yet died; but he who eats the bread that comes from Heaven shall never die. I am the living bread that has come down from Heaven. If any one eats of this bread he shall live for ever; and the bread that I shall give for the life of the world, is my flesh." The Jews then began disputing with one another:—"How can this man give us his flesh to eat?" "I assure you," Jesus answered, "unless you eat the flesh of the Son of Man, and drink his blood, you have no life in you. He who eats my flesh and drinks my blood has eternal life; and I will raise him up at the last day. For my flesh is real food, and my blood is drink, indeed. He who eats my flesh and drinks my blood, dwells in me and I in him. As the living Father sent me and as I live because of the Father so he who eats me shall live because of me. This is the bread which has come down from Heaven, not such as your fathers ate and died; he who eats this bread shall live for ever." Jesus said the above in the Synagogue while teaching in Capernaum. When they heard it, many of his disciples said:—"This teaching is hard: who can accept it?" But Jesus, aware that his disciples murmured at it, said to them:—"Is this a hindrance to you? What would you say, if you should see the Son of Man ascending where he was before. It is the Spirit that gives life; mere flesh is of no value. In the teaching that I have given you there is Spirit and Life, but some of you do not believe." For Jesus knew from the first who they were that did not believe in him, and who it was that would betray him; so he added:—"This is why I told you that no one can come to me unless the Father helps him." After this many of his disciples left him. So Jesus said to the Twelve:—"Do you also wish to leave me?" But Simon Peter answered, "Master, to whom shall we go?

'In your words alone there is eternal life; and we believe and know that you are the Holy One of God.'" "Did not I choose the twelve of you?" Jesus replied; "and yet one of you is a devil." He meant Judas, the son of Iscariot, for he was to betray him, though he was one of the Twelve.

### Rejecting the Tradition of the Elders.

One day there came to Jesus some Pharisees and teachers of the Law from Jerusalem, who had noticed that his disciples ate their food with their hands *unclean*, by which they meant unwashed. (For the Pharisees and indeed all strict Jews, do not eat without first washing their hands, following in this the tradition of their forefathers. When they come from the market, they do not eat without first sprinkling themselves, and there are many other customs which they have inherited, such as the washing of cups and brass plates.) So the Pharisees and the teachers of Law asked Jesus why his disciples did not follow the traditions of their forefathers, but ate their food with unclean hands. He replied:—"Well did Isaiah prophesy about you hypocrites when he said:—

'This people honour me with their lips  
Though their hearts are far from me,  
But they worship me in vain,  
For their doctrines are only the precepts of men.'

"You neglect God's commandments and cling to the traditions of men. That is wisdom indeed! To set aside God's commandments in order to keep your own traditions! For while Moses said:—"Honour thy father and thy mother," and 'Let him who reviles his father or mother be surely put to death'; you say:—"If a man says to his father or mother:—"that is given to God which I might otherwise have given to you,"' then you do not allow him to do anything further for his father or mother, thus nullifying the word of God by your traditions which you have handed down; and you do many similar things." Jesus then turned again to the multitude and said:—"Listen to me all of you and understand. There is nothing external to a man, which by going into him, can make him unclean, but the things which make him unclean are those which come out of a man." Then his disciples came to him and said:—"Do you know that the

Pharisees were shocked at what you said?" Jesus replied:—"Every plant that my heavenly Father has not planted, shall be rooted up. Let them alone, they are blind guides; and if one blind man leads another, both of them shall fall into a pit." When Jesus went indoors his disciples began to ask him about this parable. "Is it possible that even you do not yet understand?" he said, "do you not see that there is nothing external to a man, which can make him unclean by going into him; because it does not pass into his heart but into his stomach and is afterwards got rid of?" He thus pronounced all food 'clean.' "It is what comes out of a man," he added, "that makes him unclean, for it is from within, out of the hearts of men, that there come evil thoughts, fornication, theft, murder, adultery, covetousness, wickedness, deceit, perjury, lewdness, envy, slander, pride, folly; all these wicked things come from within, and make a man unclean: but to eat with hands unwashed does not make a man unclean."

### The Plot of the Pharisees.

One Sabbath, while Jesus was teaching in the Synagogue, there was present a man whose arm was withered. So the teachers of the Law and the Pharisees watched him closely to see if he would cure him on the Sabbath, so that they might be able to bring a charge against him. But Jesus knew what was in their minds, and therefore said to the man whose arm was withered:—"Stand up and come forward." When the man stood up, Jesus said to them:—"Tell me, is it allowable to do good on the Sabbath or to do harm? to save a life or to destroy it? If one of you has a sheep and it fall into a pit on the Sabbath day, will you not pull it out? How much more valuable is a man than a sheep? It is allowable therefore to do good on the Sabbath." As they made no reply, he looked round in anger, grieved at the hardness of their hearts, and said to the man,—“Stretch out your arm.” The man did so, and his arm was restored like the other; but they were goaded to madness and consulted what they could do to Jesus, so immediately they united with the Herodians in a plot to put him to death.

## HIS MINISTRY NORTH OF GALILEE.

**Cure of a Girl in Syria.**

Jesus next went to the district of Tyre and Sidon where he entered a certain house and wished no one to know it; but he could not escape notice, for a woman, whose little daughter had a foul spirit, heard of him, and came and fell at his feet. She was a Greek, a native of Phœnicia in Syria, and she begged him to drive the demon out of her daughter. "Take pity on me, Master, Son of David, for my daughter is sorely troubled by a demon," she said. Jesus made no reply. When his disciples came in, they begged him to send her away, for they said:—"She keeps calling out after us." He answered:—"I was sent only to the lost sheep of the Israelites." But the woman came in and again falling at his feet said:—"Master help me." Jesus said to her, "Let the children have enough first, for it is not right to take the children's food and give it to the dogs." "True, Master," she replied; "yet even the dogs eat the children's crumbs that fall under the table." "Your faith is great," was his reply, "it shall be as you wish. You may go. The demon has gone out of your daughter." And she went home and found the child lying on her bed and the demon gone.

**The Cure of a Deaf-Mute.**

On returning from the district of Tyre, Jesus went through Sidon and Decapolis to the sea of Galilee. There he went up a hill and sat down, and great crowds of people came to him, bringing with them those that were lame, blind, dumb, maimed and many others. They put them down at his feet and he cured them; and they were astonished when they saw the dumb speak, the maimed made sound, the lame walk, and the blind with sight restored, and they praised the God of Israel. Some of them brought to him a deaf man who stammered, and begged him to lay his hands on him. Jesus took the man aside, put his fingers into his ears, and touched his tongue; then looking up to Heaven, he sighed, and said to the man:—"Be opened." The man's ears were opened, his tongue became untied, and he talked plainly. Jesus gave strict orders to tell no one, but they made it known all the more, far and wide, for the people were

profoundly impressed and exclaimed :—" He does everything, and does it well. He makes even the deaf hear and the dumb speak."

### Jesus Feeds Four Thousand.

About this time, when there was again a great crowd of people with nothing to eat, Jesus called his disciples and said :—" I am exceedingly sorry for these people because they have now been here with me for three days and have nothing to eat. If I send them home hungry, they will faint on the way, for some of them have come a great distance."

The disciples replied :—" Where can we get enough food for so many people in a desert like this?" Then Jesus asked :—" How many loaves of bread have you?" and they answered, "Seven." He then told the crowds to sit down upon the ground, and taking the seven loaves and giving thanks, he broke them into pieces and gave them to the disciples; and they distributed them to the people. They had also a few small fish; and after he had given thanks, he told the disciples to distribute them too. And when all had eaten and were satisfied, they gathered up seven baskets full of pieces that were left. The number fed was about four thousand. Immediately afterwards Jesus got into a boat with his disciples and went to the district of Dalmanutha.

### The Pharisees Demand a Sign.

Here the Pharisees and Sadducees, to test him, asked him to show them a sign from the sky; but Jesus answered :—" In the evening you say, 'it will be fine weather, for the sky is red'; but in the morning you say, 'it will be stormy to-day for the sky is red and threatening.' You know how to read the signs of the weather, but cannot read the signs of the times." Then he sighed deeply and continued,—" Why does this generation ask for a sign? I assure you that no sign shall be given to it." So he left them and recrossed the sea. The disciples forgot to bring bread with them, and they had only a single loaf left, so when Jesus charged them to take care and be on their guard against the leaven of the Pharisees and of Herod, they said to one another,—" It is because we have no bread." Noticing this, Jesus said to them :—" Why are you disturbed because you are out of bread?

Do you not see nor understand yet? Are your hearts still hard? You have eyes. Do you not see? You have ears. Do you not hear? Do you not even remember? When I divided the five loaves among the five thousand, how many baskets full of pieces did you pick up?" They answered:—"Twelve." "And when I divided the seven loaves among the four thousand, how many baskets full?" They said,—“Seven.” Then he asked them:—"How is it that you do not see that it was not about bread that I was speaking, when I warned you to be on your guard against the leaven of the Pharisees and Sadducees?" Then they understood that he had warned them, not against the leaven or yeast of bread, but against the teaching of the Pharisees and Sadducees.

### **A Blind Man Cured.**

When they reached Bethsaida, some people brought a blind man to Jesus and begged him to touch him. Taking the blind man by the hand, Jesus led him out of the village, and when he had put saliva on his eyes, he placed his hands on him and said:—"Do you see anything?" The man looked up and answered:—"I see people but they look to me like trees,—only walking." Then Jesus placed his hands again on his eyes and his sight was restored, for he looked steadily and saw everything clearly. Jesus then sent him away and told him to go directly home without even entering the village.

### **Peter's Confession of the Messiah.**

From Bethsaida, Jesus and his disciples went into the villages round Caesarea Philippi; and when he was alone, praying, his disciples joined him and he asked them:—"Who do the people say that I am?" They answered:—"Some say:—‘John the Baptist;’ some:—‘Elijah,’ and others, ‘Jeremiah,’ or that one of the old prophets has risen from the dead." He then said:—"Well, and who do you say that I am?" Simon Peter replied:—"You are the Christ, the Son of the living God." Jesus said to him:—"Blessed are you, Simon, son of John, for no human being has revealed this to you, but my Father who is in Heaven. Further, you are called Peter, and upon this rock I will build my Church and the powers of Hell shall not overcome it. I will give you the keys of the Kingdom of Heaven. Whatever you forbid on earth shall

be forbidden in Heaven, and whatever you allow on earth shall be allowed in Heaven." Then he charged them not to tell any one that he was the Christ.

### Jesus foretells his Death and Resurrection.

From that time he began to explain to his disciples that he must go to Jerusalem, endure great sufferings, be rejected by the elders, the chief priests and the teachers of the Law, be put to death, and on the third day rise again. But Peter took him aside, and reproved him. "Master," he said, "such things as these shall never happen to you." Jesus however turned round to his disciples and reproved Peter, saying:—"Get behind me, Satan, you are a hindrance to me, for your heart is set not upon the things of God, but upon those of men." Then calling the people and his disciples to him he continued:—"If any man wishes to be a disciple of mine, let him deny himself, take up his cross and follow me. For whoever wishes to save his life, shall lose it; and whoever for my sake and the Gospel's, shall lose his life, shall save it. What profit is it to a man to gain the whole world if he loses his life? Or what can a man give in exchange for his life? Whoever shall be ashamed of me and my words in this unfaithful and wicked generation, of him shall the Son of Man be ashamed when he comes in his Father's glory with the holy angels. Indeed there are some standing here, who shall not die till they have seen the Kingdom of God come with power.

### The Transfiguration.

About eight days afterwards, Jesus went up a mountain to pray, taking with him Peter, John, and James. As he was praying, the appearance of his face was changed, and his clothes became whiter than any bleacher in the world could make them. All at once two men, Moses and Elijah, were seen talking with him. They appeared in a glorified state, and spoke of his death which was soon to take place at Jerusalem. Peter and his companions were overpowered with sleep, but when they were fully awake they saw his glory and the two men who were standing near him, and as Moses and Elijah were leaving, Peter said to Jesus:—"Master, it is good for us to be here; let us make three tents, one for you, one for Moses, and one for Elijah," for he did not know what he was saying. While



he was speaking, a cloud came down and covered them; and they were afraid as they entered the cloud, and they heard a voice from the cloud saying:—"This is my beloved Son, in whom I am well pleased; hear him." When the disciples heard this voice, they fell on their faces in great fear. But Jesus came and touched them and said:—"Rise up, do not be afraid." And when they looked round, they saw no one but Jesus. On their way down the mountain, Jesus charged them not to tell any one what they had seen, till the Son of Man had risen from the dead. They remembered these words, and discussed with one another what this 'rising from the dead' might mean, and asked Jesus how it was that the teachers of the Law always said that Elijah had to come first. Jesus replied:—"Elijah does indeed come first and re-establishes everything; but does not Scripture say, with regard to the Son of Man, that he must endure much suffering and be lightly esteemed? But I tell you that Elijah has come and they have treated him just as they pleased, as it is written of him." Then the disciples understood that he had been speaking to them of John the Baptist.

### **The Cure of an Epileptic Boy.**

When they returned to the other disciples, they found a great multitude round them, and some teachers of the Law disputing with them. But as soon as they saw Jesus, all the people ran up and greeted him. "What are you disputing about?" Jesus enquired. A man in the crowd came forward and kneeling down before him said:—"Teacher, I entreat you to look at my son, for he is my only child. He has a dumb spirit in him; and wherever it seizes him it dashes him down; he foams at the mouth, grinds his teeth and is pining away. I brought him to your disciples but they could not cure him." Jesus answered:—"O faithless and obstinate generation! How long must I remain among you? How long must I bear with you? Bring the boy to me." They brought him. But as soon as he saw Jesus the spirit threw him into convulsions, and he fell on the ground foaming at the mouth. Jesus asked the father:—"How long has he been like this?" He answered:—"From his childhood, and it has often thrown him into the fire and into the water to put an end to him, but if

you can possibly do any thing take pity on us and help us." "Why say, 'if you can possibly?'" Jesus replied. "Everything is possible for him who believes." The boy's father cried out at once:—"I believe, strengthen my faith." But when Jesus saw that a great crowd was collecting, he rebuked the foul spirit:—"Thou deaf and dumb spirit. I command thee to come out of him and enter him no more." With a loud cry the spirit came out, and left him like one that was dead, so that most of them said that he was dead; but Jesus took him by the hand and raised him up and gave him back to his father. And all present were struck with awe at the mighty power of God. When Jesus went indoors, his disciples asked him privately:—"Why could not we drive it out?" He answered, "A spirit of this kind can be driven out only by prayer, but I tell you if your faith were only like a mustard seed you could say to this mountain:—'Move from this place to that,' and it would move; and nothing would be impossible to you."

### Jesus, the Second Time, foretells his Death.

From that place, Jesus and his disciples went on their way to Galilee, but he did not wish any one to know it, for he was teaching his disciples, and saying to them;—"Listen carefully to my words. The Son of Man shall be betrayed into the hands of men and they shall kill him, but after three days he shall rise again." The disciples, however, did not understand him and were afraid to ask him what he meant.

### The Greatest Disciple.

So they came to Capernaum, and when he had entered the house, he asked them:—"What were you discussing on the way?" But they were silent, for they had been disputing with one another about which of them was the greatest. Sitting down, Jesus called the twelve and said:—"If any one wishes to be the first, he must be the last and servant of all." Next taking a little child he put it in their midst, and with his arms around it, said to them:—"I tell you, unless you turn and become like little children, you shall not enter the Kingdom of Heaven at all. Therefore whoever shall humble himself as this little child, that man is the greatest in the Kingdom of Heaven. And whenever any one, for my sake, welcomes

even one little child like this he welcomes me; and any one who welcomes me, welcomes not only me but him who sent me." Here John said to him:—"Teacher, we saw a man using your name to drive out demons and we forbade him because he does not come with us." But Jesus said,—“Do not hinder him; for no one can use my name in working a miracle and yet lightly speak evil of me. For he who is not against us is for us. If any one gives you a cup of water because you are Christ's, I assure you he shall not lose his reward. And if anyone leads astray one of these little ones, that believe in me, it would be far better for him if he had been thrown into the sea with a great mill-stone round his neck. Alas for the world because of such snares. There must be such; yet alas for him through whom they come. Beware of despising these little ones, for in Heaven their angels always dwell in the presence of my Father. It is the will of my Father who is in Heaven that not one of these little ones should be lost.”

### Forgiveness.

“If your brother does you a wrong, go and point out his fault to him when you and he are alone; if he listens to you, you have won your brother. But if he does not, take one or two others with you, so that on the evidence of two or three witnesses, every word may be put beyond dispute. If he refuses to listen to them, lay the matter before the Church; and if he refuses to listen to the Church also, treat him as you would a Gentile or a tax-gatherer. I tell you, all that you forbid on earth shall be forbidden in Heaven, and all that you allow on earth shall be allowed in Heaven. Again, I tell you that, if two of you on earth shall agree as to what they shall pray for, it shall be granted them by my Father who is in Heaven. For where two or three are gathered together in my name, I am present with them.” Here Peter interrupted Jesus with the question:—“Master, how often am I to forgive my brother when he does me a wrong? Seven times?” Jesus replied:—“Not seven times, but seventy times seven, for the Kingdom of Heaven is like a king who wished to settle accounts with his servants. The first one that was brought to him owed him six million pounds; and, as he could not pay it, his master ordered him to be sold, with his wife, his children, and everything that he

had, and payment to be made. But the servant fell at his feet and said :—' Give me time and I will pay you all.' The master was touched with pity, so he let him go and forgave the debt. But when that servant went out and met one of his fellow-servants who owed him ten pounds, he seized him by the throat and said to him :—' Pay me what you owe me.' Upon this the fellow-servant fell in turn at his feet and begged for time. But he refused and went and put him into prison at once till he should pay the debt. When the other servants saw what had happened, they were much distressed and went to their master and told him all about it. The master then sent for that servant and said to him :—' You wicked servant ! When you begged me for mercy, I freely forgave you the whole of your debt. Ought you not therefore to have shown mercy to your fellow-servant just as I showed mercy to you ?' Then his master, in anger, handed him over to the gaolers, till he paid the whole of his debt. So also shall my heavenly Father deal with you, unless you forgive your brother from your heart."

### Jesus Pays the Temple-Rate.

After they had arrived at Capernaum, the collectors of the Temple-rate came and asked Peter whether his master did not pay the Temple-rate. Peter replied that he did, and then went into the house, but before he could speak, Jesus said :—" What do you think, Simon ? From whom do earthly kings collect taxes and rates ? From their own children or from others ?"

" From others," said Peter. " In that case," continued Jesus, " their children go free. Still, lest we give them cause to misjudge us, go and throw a line into the sea, take the first fish that comes, open its mouth, and you shall find in it a piece of money. Give that to the collectors for us both."

### THE FINAL DEPARTURE FROM GALILEE.

#### His Brothers did not believe on him.

When the Festival of Tabernacles drew near, his brothers urged him to leave that part of the country and go into Judæa so that his disciples and they might see the miracles that he was doing. " No one does a thing privately," they said, " if he wishes to become widely

known. If you do these things at all, do them publicly before the world." (For even his brothers did not believe on him.) Jesus answered:—"My time is not yet come, but your time is always here. The world cannot hate you, but it hates me, because I testify that its ways are evil. Go up by yourselves to the Festival, I am not going up yet, because my time has not yet come." So he stayed on in Galilee.

As the time for him to be taken up again to Heaven drew near, Jesus set his face resolutely towards Jerusalem, and sent messengers on in advance. On their way, they went into a Samaritan village to make preparations for him, but the villagers did not welcome him because he was obviously going up to Jerusalem. When James and John noticed this, they said:—"Master, shall we call for fire to come down from heaven and consume them?" Jesus however reproved them, so they went to another village.

### Jesus cures ten Lepers.

On their way they passed through Samaria and Galilee, and as he was entering a village, they met ten lepers who stood at a distance and called out loudly:—"Jesus, Master, pity us!" When Jesus saw them, he told them to go and show themselves to the priests, and while they were on the way to do this, they were made clean. One of them on finding himself clean, came back praising God loudly and fell on his face at Jesus' feet, thanking him for what he had done. He was a Samaritan. Jesus asked him:—"Were not all the ten made clean? Where then are the nine? Were there none to come back and praise God except this foreigner?" He then said to the Samaritan:—"Get up and go on your way, your faith has cured you."

### Tests of Sincerity.

When he saw that a crowd was collecting, Jesus gave orders to go across the lake, but a teacher of the Law came to him and said:—"Teacher, I will follow you wherever you go." But Jesus replied:—"Foxes have holes and birds their nests, but the Son of Man has no place to lay his head." To another man Jesus said:—"Follow me." But the man replied:—"Master, let me first go and bury my father." Jesus said to him:—"Leave the dead to bury their dead, go and publish the

Kingdom of God." Then another said :—" I will follow you, Master, but let me first bid farewell to my family," but Jesus replied :—" No man who looks back after putting his hand to the plough, is fit for the Kingdom of God."

**In Jerusalem.—The Jews try to stone him.**

After his brothers had gone, Jesus also went to the Festival, but privately, for the Jews were expecting him and asking :—" Where is he?" There was much talk about him among the people, some saying that he was a good man, and others that he was imposing upon the people. No one however spoke of him openly for fear of the Jews.

About the middle of the Festival, Jesus went into the Temple and began to teach. The Jews were astonished at him and asked :—" How has this man got his learning, since he has never attended any of the Schools?" In reply Jesus said :—" My teaching is not mine, but his that sent me. If any one is willing to do his will, he shall know whether my teaching is from God or whether I speak on my own authority. The man who speaks of himself seeks his own glory; but he who seeks the glory of him that sent him, is sincere, and upright. Did not Moses give you the Law? Yet not one of you obeys it. Why then do you want to kill me?" " You have a demon," they answered. " Who wants to kill you?" Jesus replied :—" I did one thing which made you all wonder. Moses gave you circumcision, though its origin was not with him, but with our forefathers, and so you circumcise even on the Sabbath. When a man receives circumcision on the Sabbath in order that the Law of Moses may not be broken, why are you angry with me for making a man sound and well on the Sabbath? Do not judge by outward appearances; judge justly."

At this some of the people of Jerusalem asked :—" Is not this the man they want to put to death? He is speaking out openly and they say nothing to him. Is it possible that our rulers have really found out that he is the Christ? Yet we know this man and where he comes from; but when the Christ comes, no one will be able to tell where he comes from."

Jesus therefore while teaching in the Temple, cried loudly :—" You know me and also where I come from,

but I have not come of myself and he who sent me is true. You do not know him, but I know him for it is he who sent me." On this they wished to arrest him, but no one laid hands on him for his time had not come yet. Many of the people, on the other hand, believed on him; for they said to one another:—"When the Christ comes, will he give more proofs of his origin than this man has given?"

The Pharisees heard the people talking in this way about him, so they and the chief priests sent officers to arrest him. Jesus therefore said:—"I shall be with you only a little longer, and then I shall return to him that sent me. You shall look for me but shall not find me, and where I am you cannot come."

The Jews therefore asked one another:—"Where is he going so that we shall not find him? Will he go to our people who are scattered among the Greeks and teach the Greeks? What does he mean by the words,—'You shall look for me but shall not find me, and where I am you cannot come'?"

On the last and greatest day of the Festival, Jesus stood and called out:—"If any one thirsts let him come to me and drink. He who believes in me, as Scripture says, 'out of him shall flow rivers of living water.'" (By this he meant the Spirit, which those that believed in him were to receive; for the Spirit was not yet given because Jesus had not yet been glorified.) Some of the people, when they heard these words, said:—"This is certainly 'the Prophet';" others said:—"This is the Christ;" but some said:—"What! does the Christ come out of Galilee? Is it not written that it is of the family of David and from Bethlehem, David's village, that the Christ is to come?" So there was a division among them on his account. Some of them wanted to arrest him, but no one touched him. Meanwhile the officers returned to the chief priests and Pharisees, who asked them why they had not brought him. They answered:—"No mere man ever spoke as he speaks." "What!" they exclaimed, "have you been led astray too? Have any of our rulers believed on him? Or any of the Pharisees? As for the rabble who do not know the Law, they are accursed!"

But Nicodemus who had before this come to Jesus by night, said to them:—"Does our Law condemn any one without first giving him a hearing and finding out what he has been doing?" "Are you too from Galilee?" they

replied. "Search, and you shall see for yourself, that no Prophet is to come out of Galilee."

### The Light of the World.

Jesus continued :—"I am the Light of the world; He who follows me shall not walk in darkness, but shall have the light of life." The Pharisees then answered :—"You are bearing testimony concerning yourself, so your testimony cannot be true." Jesus replied :—"Even if I bear testimony concerning myself, my testimony is true; for I know where I come from and where I am going. You judge by outward appearances, I judge no one. Yet even if I were to judge, my judgment would be trustworthy; because I am not alone, but the Father who sent me is with me. It is also written in your Law that the evidence of two witnesses is trustworthy. I who bear testimony to myself am one, and the Father who sent me also bears testimony to me."

"Where is your father?" they asked. He replied :—"You know neither me nor my Father. If you knew me you would have known my Father also." All this Jesus said in the treasury as he taught in the Temple; yet no one arrested him for his time had not yet come.

"I am going away," he continued, "and you will look for me but shall die in your sins; you cannot come where I am going." "Is he going to kill himself?" the Jews asked one another. "Why then does he say :—'You cannot come where I am going'?" Jesus answered,—"You are from below, I am from above; you are of this world, I am not; so I told you that you should die in your sins, for unless you believe that I am He, you shall die in your sins." "Who are you, then?" they asked. He replied :—"I am exactly what I have told you from the beginning. I have still much to speak of and to pass judgment on concerning you; yet he who sent me may be relied on, and I tell the world only the things that I have heard from him." They did not understand that he meant the Father, so he added :—"When you have lifted up the Son of Man, you shall then understand that I am He, and that I do nothing of myself, but that I say just what the Father has taught me. Besides, he who sent me is with me; he has not left me to myself, for I always do what is pleasing to him." While he was speaking many believed in him; so he went on to say to those Jews that



believed him :—" If you hold fast to my teaching, you are true disciples, and you shall know the truth and the truth shall make you free."

" But we are descendants of Abraham," the others replied, " and have never yet been in slavery to any man. What then do you mean by saying :—' You shall be set free ' ? " " I assure you," he replied, " that every one who sins is the slave of sin. And a slave does not remain in the home always, but a son remains. If, then, the Son sets you free, you shall be free indeed ! I know that you are the descendants of Abraham, yet you are trying to kill me, because my message finds no room in your hearts. I am telling you what I have myself seen with my Father; and you also are doing what you have learnt from your father." To this they replied :—" Our father is Abraham." But Jesus said :—" If you were Abraham's children, you would do as he did, but you are actually trying to kill me, because I have told you the truth as I heard it from God. Abraham did nothing of that sort. You are acting just like your father." " We are not illegitimate children," they replied. " We have one Father,—God himself."

Jesus answered,—“ If God were your Father, you would love me, for I am his Son and have come from God; I have not come of myself. God sent me. This is why you do not understand what I say. It is because you dislike my message. The father whose sons you are is the devil, and you are bent on doing what he loves. He was a murderer from the beginning, and does not observe the truth because there is no truth in him. Whenever he lies, he does what is natural to him, for he is a liar and the father of lies. As for me, it is because I tell you the truth that you do not believe me. Which of you can convict me of sin? If I tell the truth, why do you not believe me? A child of God listens to God's words. The reason why you do not listen to me is because you are not God's children.

The Jews retorted .—" Are we not right in saying that you are a Samaritan and have a demon? " Jesus answered :—" I have not a demon; but I honour my Father, and so you dishonour me. I do not look for honour for myself, for there is one who seeks it for me and decides. I assure you that if any one obeys my words he shall never die." Thereupon the Jews replied :—" Now we are sure that you have a demon. Abraham died and

so did the Prophets, and yet you say, 'If any one obeys my words, he shall never die.' Are you greater than our ancestor Abraham, who died, and the Prophets, who are also dead? Who do you pretend to be?"

Jesus answered them:—"If I give honour to myself, such honour is worthless. It is my Father who gives me honour,—and you say that he is your God. But you do not know him though I do, and if I were to say that I do not know him, I should be a liar like yourselves, but I know him and obey his commands. Your ancestor Abraham rejoiced in the hope of seeing my day; and when he saw it he was glad." The Jews then said:—"You are not yet fifty years old, and have you seen Abraham?" Jesus replied:—"I tell you most positively that I am before Abraham was born." At this they took up stones to throw at him, but Jesus hid himself and left the Temple.

## JESUS IN PEREA.

### The Mission of the Seventy.

After delivering the above discourse, Jesus went into Perea, which is the district of Judæa on the other side of the Jordan. Great crowds followed him there and he healed the sick. While there he appointed seventy other disciples and sent them on, two and two, in advance, to every place and town that he intended to visit. "The harvest is abundant," he said, "but the labourers are few. Pray to the owner of the harvest to send labourers to reap his harvest. As you go, remember that I am sending you out like lambs among wolves. Take no purse with you nor bag nor shoes; and do not stop on the way to salute any one. As soon as you enter a house, pray for a blessing on it; if any one in it deserves a blessing, your blessing shall rest upon him; but if not, it shall come back upon yourselves. Remain in that same house eating and drinking whatever they offer you; for the worker has a right to his wages. Do not wander from one house to another. In the same way whenever you come to a town, if the people welcome you, eat what they offer you, cure their sick and tell them that the Kingdom of God is at hand. But in whatever town the people do not welcome you, go out into their streets and say:—'We wipe off the very dust of your town that sticks to our feet; still be

assured of this, that the Kingdom of God is at hand.' I tell you that the fate of Sodom shall be more bearable in the Day of Judgment than the fate of that town.

"Alas for you, Chorazin! Alas for you, Bethsaida! For if the miracles which have been done in you, had been done in Tyre and Sidon, they would have repented in sack-cloth and ashes long ago. Therefore the fate of Tyre and Sidon shall be more endurable at the Judgment than yours. And you Capernaum! Though you exalt yourself to heaven, you shall go down to death; for if the miracles which have been done in you had been done in Sodom, it would have stood to this day. He who listens to you listens to me, and whoever rejects you rejects me; while he who rejects me rejects at the same time him who sent me."

### **The Return of the Seventy.**

When the seventy returned they exclaimed with joy:—"Master, even the demons were subject to us when we used your name." Jesus replied:—"I saw Satan fall like lightning from the heavens. I have given you power to trample upon serpents and scorpions and to overcome all the might of the enemy, and nothing shall harm you in any way. Still, do not rejoice because the spirits are subject to you, but rather that your names are enrolled in heaven."

### **The Meek and Lowly.**

At the same time, rejoicing in the Holy Spirit, Jesus said:—"I thank thee, Father, Lord of Heaven and earth, that though thou hast hidden these things from the wise and learned, thou hast revealed them to the childlike! I thank thee, Father, that this has seemed good to thee."

"Everything has been delivered to me by my Father, and no one knows who the Son is, except the Father, nor who the Father is, except the Son, and those to whom the Son wishes to make him known."

He then turned to his disciples and said to them privately:—"Blessed are the eyes that see what you see; for I tell you that many Prophets and Kings longed to see what you have seen, but never saw them, and to hear what you are hearing, but never heard them."

"Come to me all you that labour and are overburdened, and I will give you rest. Take my yoke upon

you and learn from me, for I am meek and lowly in heart; and you shall find rest for your souls: for my yoke is easy and my burden is light."

### **The Good Samaritan.**

Just then a student of the Law came forward to test Jesus with a question. "Teacher," said he, "what must I do to gain eternal life?" Jesus answered:—"What is written in the Law? What do you read there?" He replied:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind; and thy neighbour as thou dost thyself."

Jesus answered:—"You are right; do this and you shall live." But wishing to justify himself, the man said to Jesus:—"But who is my neighbour?" To which Jesus answered:—"A man was once going down from Jerusalem to Jericho when he fell among robbers, who stript him of everything and beat him and left him half dead. It so happened that a priest was going down that road, but when he saw the man, he passed by on the opposite side. A Levite also, when he came to the spot, saw the man, but he too passed by on the opposite side. But when a Samaritan who was travelling that way, came to the man and saw him, he was touched with pity, and so went to him, bound up his wounds, dressing them with oil and wine, and then put him on his own mule and brought him to an inn and took care of him. The next day he took out two shillings and gave them to the innkeeper, and said:—"Take care of him and whatever further expense you are put to, I will repay you on my way back." Now, which of these three men, do you think, proved himself neighbour to the man that fell among the robbers?"

"The one that took pity on him," he replied; on which Jesus said to him:—"Go and do likewise."

## **JESUS RETURNS TO JERUSALEM.**

### **Mary and Martha at Bethany.**

On their way, they came to the village of Bethany, where a woman named Martha invited him to her house. She had a sister called Mary, who seated herself at the

Master's feet and listened to his teaching; but Martha was distracted by the many cares of housekeeping. So she went to Jesus and said :—" Master, do you think it is right for my sister to leave to me all the cares of serving? Tell her to help me." " Martha, Martha," said Jesus, " you are anxious and troubled about many things; but, only one thing is necessary, what Mary has chosen, and it shall not be taken away from her."

### **Jesus cures a Man born Blind.**

As he passed by, he saw a man who had been blind from his birth. The disciples asked :—" Who was it that sinned, this man or his parents, that he was born blind?" Jesus replied :—" Neither he nor his parents; but he was born blind that the mercy of God might be exhibited in him. We must do the work of him who sent me while it is day; night is coming, when no one can work. As long as I am in the world I am the Light of the world."

When he had said this, he spat on the ground, and made clay with the saliva and put it on the man's eyes, and then told him to go and wash his eyes in the pool of Siloam. The man went and washed his eyes and returned with good sight. Upon this, his neighbours and those who had formerly known him as a beggar, said :—" Is not this the man who used to sit and beg?" Some said :—" Yes "; but others :—" No, though he is like him." The man himself said :—" I am he." " How then did you get your sight?" they asked. " The man whom they call Jesus," he answered, " made clay and put it on my eyes and then told me to wash them in the pool of Siloam. So I went and washed and received sight." " Where is he?" they asked; but the man did not know, so they took him to the Pharisees. Now it was on the Sabbath that Jesus had made the clay and given him his sight; so the Pharisees questioned him as to how he had got his sight. He answered them,—" He put clay on my eyes, and I washed and now I can see."

Some of them then said :—" He cannot be from God, for he does not observe the Sabbath." But others exclaimed :—" How is it possible for a bad man to work miracles like this?"

As there was a difference of opinion among them, they again questioned the man :—" What is your opinion of him, for it was to you that he gave sight?"

He replied :—" He is a Prophet." The Jews however refused to believe that he was born blind and had received sight, till they had called his parents and asked them :—" Is this your son that you say was born blind? If so, how is it that he can now see?" They replied :—" We know that this is our son, and that he was born blind ; but how it is that he can now see, we do not know ; ask him, he is of age, let him speak for himself." They gave this answer because they were afraid of the Jews ; for they had already agreed that if any one acknowledged Jesus to be the Christ, he should be expelled from their synagogues ; so they said :—" He is of age, just ask him."

The Jews again called the man who had been born blind and said to him :—" Give God the praise, we know that this man is a sinner." " Whether he is a sinner or not I do not know," he said, " I only know one thing, that though once I was blind, now I can see." " What did he do to you?" they asked, " How did he open your eyes?" " I have just told you," he answered, " but you did not listen. Why do you want to hear it again? Do you also want to become his disciples?"

They then sneered at him and said :—" You are his disciple, but we are the disciples of Moses ; we know that God spoke to Moses, but as for this fellow, we do not know where he came from." The man replied :—" Well this is wonderful! You do not know where he came from, and yet he has opened my eyes! We know that God never listens to bad men, but if a man worships God and does his will, he listens to him. Since the world began such a thing as opening the eyes of a man born blind has never been heard of before. If this man were not from God, he could do nothing." They answered :—" You were born and bred in sin, and do you presume to teach us?" So they expelled him from the Synagogue.

When Jesus found him, after they had put him out, he asked him :—" Dost thou believe on the Son of God?" He enquired :—" Who is he, Sir, so that I may believe on him?" Jesus answered :—" Not only have you seen him, but it is he that is now speaking to you." Then the man said :—" Lord, I believe," and worshipped him. Jesus then said :—" It was to test men that I came into this world, in order that those that cannot see might see, and that those that can see might become blind." When some of the Pharisees standing near heard this, they

asked :—"Are we, then, blind too?" "If you were blind," he answered, "you would have no sin to answer for; but as it is, you say, 'we can see,' and so your sin remains."

### The Good Shepherd.

"I assure you that whoever does not enter the sheepfold by the door, but climbs over some other way, is a thief and a robber; but the man that enters at the door is the shepherd of the sheep. For him the watchman opens the door, and the sheep listen to his voice. He calls his own sheep by name and leads them out. When he has brought them all out, he goes before them, and his sheep follow him because they know his voice. They will not follow a stranger, but will run away from him, for they do not know a stranger's voice."

They did not understand what he meant by this parable, so he went on :—

"Let me tell you plainly, that I am the door of the sheep. All who came before me were thieves and robbers; but the sheep did not listen to them. I am the door; he who enters by me shall be saved, and shall go in and out and find pasture. The thief comes only to steal, to kill, and to destroy; I have come in order that they may have life and may have it in abundance. I am the Good Shepherd. A good shepherd lays down his life for his sheep. A hireling, who is not a shepherd, and who does not own the sheep, leaves them and runs away when he sees a wolf coming; and then the wolf catches them and scatters the flock. He does this because he is only a hired servant, and does not care for the sheep. I am the Good Shepherd and I know my sheep, and my sheep know me, just as the Father knows me and I know the Father, and I lay down my life for the sheep. I have other sheep besides, which do not belong to this fold; I must bring them also and they shall hear my voice, and they shall become one flock under one shepherd. This is why the Father loves me, because I am laying down my life,—to receive it again. No one takes it from me, I lay it down of myself. I have the right to lay it down and to receive it again. I have also received authority to do this from my Father."

There followed a dispute among the Jews on account of these words. Many of them said :—"He has a demon and is mad, why do you listen to him?" Others said :—

This is not the language of one who has a demon, and besides, can a demon open the eyes of the blind?"

### At the Feast of Dedication.

It was winter, and Jesus was walking in the Temple, in Solomon's porch, during the festival of the Dedication, when the Jews gathered round him, and said:—"How long are you going to keep us in suspense? If you are the Christ, tell us plainly." He answered:—"I have told you already, but you do not believe me. The work that I am doing in my Father's name testifies of me. You do not believe me because you do not belong to my flock. My sheep listen to my voice; I know them and they follow me, and I give them eternal life; and they shall never perish nor shall any one snatch them out of my hands. My Father, who has entrusted them to me, is greater than all; no one can snatch them out of my Father's hands. The Father and I are one."

At this, the Jews again took up stones to throw at him, but Jesus said to them:—"I have shown you many good deeds that have come from the Father, for which of them are you going to stone me?"

The Jews replied:—"It is not for any good deed, but for blasphemy, that we stone you, and because you, though only a man, pretend to be God."

Jesus then said to them:—"Are not these words in your Law,—'I said ye are gods?' If he called them gods' to whom God's word was addressed, (and Scripture cannot be broken) why do you say to him whom the Father has consecrated and sent into the world, 'you are blaspheming,' because I said I am the Son of God? If I am not doing the work that my Father does, do not believe me. But if I do such work, even though you do not believe my words, still believe what the work proves; so that you may be fully convinced that the Father is in me and I in the Father." The Jews then tried again to arrest him, but he escaped from them.

### JESUS RETURNS TO PEREA.

#### He denounces the Pharisees.

Jesus again crossed the Jordan, and came to the place where John first baptized. During his stay there many



people came to him and said :—" John worked no miracles, but everything that he told us about this man is true," and many believed in him there.

Once when he had finished speaking, a Pharisee asked him to dine with him, so Jesus went and sat down. The Pharisee was surprised to see that he omitted the usual ceremonial washing before dinner. But the Master said to him :—" You Pharisees clean the outside of the cup and the plate, but inside you are full of greed and selfishness. How foolish! Did not the maker of the outside make the inside too? Only give away in charity the contents of the vessel and the whole is made clean."

When he left the Pharisee's house, the teachers of the Law and the Pharisees began to press him hard, and to ply him with numerous questions so as to entrap him by an unguarded answer

Meanwhile, when the people had collected in thousands, so that they were trampling one another under foot, Jesus addressed his disciples as follows :—" Be on your guard against the yeast of the Pharisees, *i.e.*, hypocrisy. There is nothing, however covered up, that shall not be uncovered, nor anything hidden that shall not become known."

### A Warning against Covetousness.

" Teacher," interrupted a man in the crowd, " tell my brother to share the inheritance with me " But he replied :—" Who made me a judge or an arbitrator between you?" Then he added to the people :—" Beware of covetousness of every kind; for a man's life in no way depends upon the amount of his wealth." He then told them this parable :—" There was once a rich man whose estate was very fertile; and he began to ask himself what he should do, for he had nowhere to store his crops. ' This is what I shall do,' he thought to himself, ' I will pull down my barns and build larger ones, and there store up all my grain and my goods; and I will say to myself,—' Now you have enough laid up for many years, take your ease, eat, drink and enjoy yourself.' ' But God said to him :—" Foolish man! This very night your life is demanded from you.' Who then shall possess all this wealth? So shall it be with all those who store up wealth for themselves and are not rich towards God."

### The Meaning of Calamities.

Some of them then told him about the Galilæans, whose blood Pilate had mingled with their sacrifices. "Do you think," he asked, "because these Galilæans suffered in this way, that they were worse sinners than other Galilæans? No, certainly not, but unless you repent, you shall all perish as they did. Or those eighteen at Siloam, upon whom the tower fell, killing them all, do you think that they were greater sinners than any other inhabitants of Jerusalem? No, certainly, but unless you repent, you shall all likewise perish."

He then told them this parable:—"A man, who had a fig tree in his garden, came to look for fruit on it, but could find none. So he said to his gardener:—'This is the third year that I have looked for fruit on this tree without finding any! Cut it down. Why should the ground be wasted?' 'Let it stand one more year, sir,' the gardener answered, 'till I dig around it and manure it. Then if it bears, well and good; if not, you may cut it down.'"

### The Healing of a Woman on the Sabbath.

As he was teaching in one of the Synagogues on a Sabbath, he saw before him a woman who for eighteen years had been a confirmed invalid. She was bent double and was wholly unable to rise. So Jesus said to her:—"Woman, you are released from your infirmity." He then placed his hands on her, and she was instantly made straight and praised God. But the President of the Synagogue was angry because Jesus had cured her on the Sabbath, so he said to the people:—"There are six days for people to work; come to be cured on one of those, and not on the Sabbath."

But the Master answered him:—"You hypocrites! Does not every one of you, on the Sabbath, untie his ox or his ass and lead him out to water? Why, then, ought not this woman, a daughter of Abraham, who has been kept in bondage by Satan for these eighteen years, to be released from her fetters on the Sabbath?" At this, his opponents were put to shame and the crowd rejoiced to see all the wonderful things that he did.

### **The Narrow Door.**

As he went towards Jerusalem, teaching in the towns and villages, some one said :—" Master, are there but few to be saved?" And Jesus answered :—" Strive to enter by the narrow door. Many, I assure you, shall try to enter but shall not be able, when once the master of the house has got up and shut the door, though they should say, as they stand outside and knock, ' Sir, open the door for us.' He shall answer them :—" I do not know you.' Then they shall say :—" We have eaten and drunk in your presence, and you have taught in our streets,' and his reply shall be,—' I do not know you. Go away, all of you, evil-doers that you are.'"

" There shall be weeping and grinding of teeth, when you see Abraham, Isaac and Jacob, and all the prophets, in the Kingdom of God, while you yourselves are driven out. They shall come from east and west, from north and south, and take their seats in the Kingdom of God. Some that are last now shall then be first, and some that are now first shall then be last."

### **A Message to Herod.**

Just then, some Pharisees warned him to leave that place; for they said Herod wanted to kill him. But he answered :—" Go and say to that fox :—" Take note that I shall be driving out demons and making cures to-day and to-morrow, and on the third day I shall have done.' But to-day and to-morrow and the day after I must go on my way, because it cannot be that a Prophet should perish out of Jerusalem."

### **Jesus Cures the Man with the Dropsy.**

On one occasion as he was going in to dine at the house of a leading Pharisee, they watched him closely, for there was present a man who was suffering from dropsy. When Jesus saw him, he asked the students of the Law and the Pharisees, whether it was allowable to cure on the Sabbath or not. As they remained silent, he took the man and cured him and sent him away. He then turned to them and said :—" When your ox or your ass falls into a well on the Sabbath, which of you will not at once pull him out?" To this they could make no reply.

### On Humility and Hospitality.

Noticing that the guests at this dinner were choosing the best seats for themselves, he said to them :—" When any one invites you to a wedding feast, do not take the best seat, for fear that some one of higher rank has been invited by your host; and then he who invited you both should come to you and say,—‘ Make way for this man,’ and then in confusion you begin to move down to a lower place. On the contrary, when you are invited, go and take the lowest place, so that when your host comes round, he may say to you,—‘ Friend, come up higher,’ and then you shall be honoured in the eyes of all the other guests. For every one that exalts himself, shall be humbled, and he who humbles himself, shall be exalted."

Then he went on to say to the man who had invited him :—" When you give a dinner or a supper, do not invite your friends or your brethren, or your relations or your rich neighbours, for they may invite you in return, and so you shall be repaid; but when you make a feast, invite the poor, the crippled, the lame, and the blind, and then you shall be happy indeed, for they cannot repay you. You shall be repaid at the resurrection of the righteous."

### The Great Dinner.

One of the guests exclaimed :—" Happy is he who shall eat bread in the Kingdom of God!" But Jesus replied :—" A man once gave a great dinner to which he invited many people. When it was time for dinner, he sent his servants to tell those that had been invited to come, for everything was now ready, but they all, without exception, began to ask to be excused."

" The first man said to the servant that he had bought a field and was obliged to go and look at it, and he asked therefore to be excused. The next pleaded that he had bought five yoke of oxen and was on his way to try them, so he also asked to be excused. Another said that he had just been married, and for that reason he was unable to come. So the servant returned to his master with all these answers. When he heard them, the master got angry, and told the servant to go out quickly into the streets and lanes of the town and bring in the poor, the crippled, the lame and the blind. In a little while the servant returned and reported that though his order had

been carried out, there still was room. The master then told him to go out into the roads and hedge-rows and make people come in, so that his house might be filled, 'for,' said he :—' not one of those men who were first invited shall taste my dinner.' "

### The Cost of Self-Denial.

One day Jesus turned to the crowds that were following him, and said :—" If any man comes to me and does not hate \* his father, and mother, and wife, and children, and brothers, and sisters, and even his own life also, he cannot be a disciple of mine. Whoever does not carry his own cross, and come after me, cannot be a disciple of mine. When you want to build a tower, which of you will not first sit down and reckon the cost, to see if he has enough to finish it? If he did not, after he has laid the foundations and is not able to finish it, every one who saw it would laugh at him and say :—" Here is a man who began, but is not able to finish!" Or when a king is about to make war upon another king, does he not first sit down and consider whether with ten thousand men he is able to meet him who is coming against him with twenty thousand? And if he cannot, then while the other is still a long way off, he sends messengers and sues for peace. So whoever of you does not forsake all that he has, cannot be a disciple of mine. Let him who has ears attend to what he hears."

### The Parable of the Lost Sheep.

Because the tax-gatherers drew near to Jesus and listened to him eagerly, the Pharisees and teachers of the Law complained, and said that he welcomed outcasts and ate with them, so he told them this parable :—

" Which of you that owns a hundred sheep, and has lost one of them, does not leave the ninety-nine out on the hills, unprotected, and go after the sheep that is lost, until he finds it? And when he has found it, he takes it on his shoulders, rejoicing; and on reaching home, he calls his friends and neighbours together, and says :—" Come and rejoice with me, for I have found my sheep that was lost." So, I assure you, there shall be more rejoicing in Heaven over one outcast that repents, than over ninety-nine righteous people that have no need to repent."

\* *i.e.*, prefer me to his father, etc,

**The Parable of the Lost Coin.**

"Again, what woman, who has ten silver coins, if she loses one of them, does not light a lamp, and sweep the house and search carefully till she finds it? And when she finds it, she calls her friends and neighbours together, and says,—'Come and rejoice with me, for I have found the coin that was lost.' So I assure you there is joy among the angels of God over one outcast that repents."

**The Prodigal Son.**

He continued :—"A man had two sons; the younger of them said to his father :—'Father, give me my share of the inheritance.' So the father divided his property between them. A few days later the younger son got together all that he had, and went to a distant country, and there wasted his property in vicious pleasures. After he had spent all that he had, there was a severe famine through all that country, and he began to be in want. So he went and hired himself to a citizen of the place, who sent him into his fields to tend swine. He even longed to satisfy his hunger with the pods on which the swine were feeding, but no one gave him anything. When, however, he came to himself, he said :—'How many of my father's hired servants have more than they want, while I am here starving to death! I will go back to my father and say to him :—'Father, I have sinned against Heaven, and that openly; and am no longer fit to be called your son. Make me one of your hired servants.''" So he got up and went to his father. But, while he was still a long way off, his father saw him, and pitied him and ran and threw his arms round his neck and kissed him. 'Father,' the son said, 'I have sinned against Heaven and that openly, and am no longer fit to be called your son.' But the father interrupted him, and turning to his servants, said :—'Run and bring the best robe in the house and put it on him, put a ring on his finger and sandals on his feet; and bring the fat calf and kill it and let us eat and be merry; for this son of mine was dead and is alive again; was lost and is found.' So they began to make merry. Meanwhile the elder brother was in the fields; but on his return, when he drew near the house, he heard music and dancing, so he called one of the servants and asked what it all meant. 'Your brother has come back,' he said, 'and

your father has killed the fat calf, because he has got him home again safe and sound.'

"At this he was angry and would not go in, though his father came out and urged him. 'No,' said he, 'look at all these years that I have been serving you, without ever once disobeying you, and yet you have never given me <sup>ever</sup> a kid for a merry-making with my friends. But, no sooner has this son come back, who has squandered your property in the company of harlots, than you have killed the fat calf for him.'

"'Son,' the father answered, 'you are always with me, and all that I have is yours. We could but make merry and rejoice for your own brother was dead and is alive again; he was lost but is found.'"

### **The Dishonest Steward.**

Jesus said then to his disciples :—"A certain rich man was told that his steward was wasting his estate, so he called the steward and said to him :—"What is this that I hear of you? Hand in your accounts, for you cannot be steward any longer."

"Then the steward said to himself :—"What am I to do, now that my master is taking the stewardship away from me? I cannot dig, and I am ashamed to beg. I know what I shall do, so that when I am turned out of my stewardship, people will invite me to their homes.' One by one he called his master's debtors. 'How much do you owe my master?' he asked the first. 'Four hundred gallons of oil,' he replied. 'Here is your agreement,' he said. 'Sit down at once and change it to two hundred.' Then he said to the next, 'And how much do you owe?' 'Sixteen hundred-weights of wheat,' he replied. 'Here is your agreement,' the steward said :—"Make it eight hundred-weights."

"The master complimented the steward on his shrewdness when he heard of it. And indeed men of the world are shrewder in dealing with their fellowmen than those that have the light. And I say to you :—"Win friends for yourselves with your dishonest money, so that when it is all spent, there may be a welcome for you into the eternal home. He who is faithful in a trifling matter is faithful in a great one also, but he who is dishonest in the

smallest matter is dishonest in a great one also. If therefore you have been untrustworthy with the wealth that is gained with fraud, who will entrust you with the true riches? And if you have proved unfaithful with the property of another, who will give you what is to be your own? No servant can serve two masters, for, either he will hate one and love the other, or else he will cling fast to one and despise the other. You cannot serve both God and money."

### The Rich Man and Lazarus.

When the Pharisees, who were lovers of money, sneered at Jesus for the above, he said to them:—"You justify yourselves before the world, but God reads your hearts; and what is highly esteemed among men is hateful in the sight of God. The Law and the Prophets were sufficient till the time of John. Since then the Gospel of the Kingdom has been preached, and every one has been pressing into it. It would be easier for the heavens and the earth to disappear than for one dot of a letter in the Law to fail."

"There was once a rich man who dressed in purple robes and fine linen, and lived every day on sumptuous fare. At his gate there used to be laid a beggar named Lazarus, who was covered with sores, and who longed for the crumbs that fell from the rich man's table. The dogs even used to come and lick his sores. After a time the beggar died and was taken by the angels to be with Abraham. The rich man also died and was buried. In Hell he looked up in his torment, and saw Abraham in the far distance and Lazarus beside him. So he called out,— 'Take pity on me, father Abraham, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in this flame.'

" 'Son,' answered Abraham, 'remember that you in your lifetime had your delights, while Lazarus endured his privations, but now he has his comforts here, while you are there in agony. And besides that, there lies between you and us a vast chasm, immovably fixed, so that those who wish to pass from here to you cannot, nor can any one pass from your side to us.'

" 'Then, father,' he replied, 'I beg you to send Lazarus to my father's house,—for I have five brothers,—to warn them, lest they also come to this place of torment.' But



Abraham answered :—‘ They have Moses and the Prophets, let them listen to them.’ ‘ But, father Abraham,’ he urged, ‘ if some one from the dead were to go to them, they would repent.’ ‘ If they are deaf to Moses and the Prophets,’ answered Abraham, ‘ they will not be persuaded, even if some one should rise from the dead.’ ”

### Faith and Duty.

When the Apostles said to the Lord :—“ Give us more faith,” he said to them :—“ If your faith were like a mustard-seed, you might say to this mulberry tree, ‘ Be uprooted and planted in the sea,’ and it would obey you.

“ If you had a servant ploughing or tending the sheep, which of you would say to him when he came in from the fields :—‘ Go at once and take your dinner,’ instead of saying :—‘ Prepare my dinner and then get ready to wait on me while I am eating and drinking, and after that you may eat and drink yourself?’ Does he thank his servant for doing what he is told? And so with you, when you have done all that you were told, say :—‘ There is no merit in our service, we have only done our duty.’ ”

## JESUS RETURNS TO BETHANY.

### The Raising of Lazarus.

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. This Mary was the one who anointed the Lord with ointment and wiped his feet with her hair.\* The sisters therefore sent a message to Jesus that his friend Lazarus was ill; but when Jesus received it, he said :—“ This illness is not to end in death, but is to promote the glory of God, in order that the Son may be honoured thereby.” And although Jesus loved Martha and her sister and Lazarus, yet after he heard of the illness of Lazarus, he stayed two days longer where he was. Then he said to his disciples :—“ Let us go into Judæa again.” They replied :—“ Teacher, the Jews have just been trying to stone you; and are you going there again?” Jesus said :—“ Are there not twelve hours in the day? If a man walks about in the day-time, he does not stumble because he sees the light; but if he walks about at night he stumbles, because he has no light.” Then he added :—“ Our friend Lazarus has fallen asleep; but I am going to wake him.” The

\* See page 97, —The Supper at Bethany.

disciples then said :—" Master, if he has fallen asleep, he will recover."

Jesus meant that he was dead; but they supposed that he was speaking of natural sleep. Then he said to them plainly :—" Lazarus is dead; and I am glad for your sakes that I was not there, so that you may believe. But let us go to him."

At this, Thomas who is called the Twin, said to the other disciples :—" Let us go too, so that we may die with him."

When Jesus reached the place, he found that Lazarus had been four days in the tomb already. Bethany being only about two miles from Jerusalem, a number of the Jews had come there to show their sympathy with Martha and Mary on their brother's death. When Martha heard that Jesus was coming, she went to meet him; but Mary sat quietly at home.

" Master," Martha said to Jesus, " if you had been here, my brother would not have died. But, even now, I know that God will grant you whatever you ask him."

" Your brother shall rise again," said Jesus.

" I know that he will," replied Martha, " in the resurrection at the Last Day."

" I am the Resurrection and the Life," said Jesus. " He that believes in me shall live, though he has died; and he who lives and believes in me shall never die. Do you believe this?"

" Yes Master," she answered :—" I believe with all my heart that you are the Christ, the Son of God, who was to come into the world."

Then she went and called her sister Mary, and whispered :—

" The Teacher is here, and is asking for you."

As soon as Mary heard that, she got up quickly, and went to meet him. Jesus had not yet come into the village, but was still at the place where Martha had met him. So the Jews, who were in the house with Mary, when they saw her get up quickly and go out, followed her, thinking that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she fell at his feet, and exclaimed :—

" Master, if you had been here, my brother would not have died!"

When Jesus saw her weeping, and also the Jews who

had come with her, he groaned deeply, and was greatly distressed.

"Where have you buried him?" he asked.

"Come and see," they answered. Jesus wept.

"See how he loved him!" the Jews exclaimed; but one of them said:—

"Could not this man, who gave sight to the blind man, have also prevented Lazarus from dying?"

Again groaning inwardly, Jesus came to the tomb. It was a cave, and a stone lay against the mouth of it.

"Take away the stone," said Jesus.

"Master," said Martha, "by this time there must be a smell for he has been dead four days."

"Did I not promise you," replied Jesus, "that if you believed, you should see the glory of God?"

So they took away the stone; and Jesus, with uplifted eyes, said:—

"Father, I thank thee that thou hast heard me; I knew that thou always hearest me; but I said this for the sake of the people standing near, so that they may believe that thou hast sent me."

After saying this, Jesus called in a loud voice:—  
"Lazarus, come out!"

The dead man came out, wrapped hand and foot in grave-clothes; his face, too, wrapped in a cloth. "Untie him," said Jesus, "and let him go."

After this, many of the Jews who had witnessed the resurrection of Lazarus, believed on Jesus; but some of them went and told the Pharisees what he had done.

### The Meeting of the High Council.

Soon after, the Chief Priests and the Pharisees called a meeting of the High Council, and said:—"What are we to do now that this man is doing so many miracles? If we let him alone in this way, every one will believe in him; and the Romans will come and blot out both our city and our nation."

But Caiaphas, who was High Priest that year, said:—"You know nothing about it. Do you not see that it is better that one man should die for the people, rather than that the whole nation should be destroyed?"

Now he did not say this of his own accord, but as High Priest that year, he prophesied that Jesus was to die for the nation, and not for the nation only, but also that he

might unite in one body the children of God now scattered far and wide. So from that day they plotted to put Jesus to death.

## JESUS WITHDRAWS TO EPHRAIM.

### The Coming of the Kingdom.

In consequence of this plot, Jesus did not go about publicly among the Jews any more, but left that neighbourhood and went into the district near the desert, to a town called Ephraim, where he stayed with his disciples.

Being asked by some Pharisees when the Kingdom of God was to come, he answered :—"The Kingdom of God does not come in a way that can be seen, nor shall people say,—'Look here!' or 'Look there!' for the Kingdom of God is within you. The time shall come when you shall long to see one of the days of the Son of Man, but shall not see it. People shall say to you,—'Look here!' and 'Look there!' Do not run after them. For just as lightning flashes from one side of the heavens to the other, so shall it be with the Son of Man in his day. But he must first endure great suffering, and be rejected by this generation. As it was in the days of Noah, so shall it be again in the days of the Son of Man.

"They were eating and drinking and marrying and being married, up to the very day on which Noah entered the ark, and then the flood came and destroyed them all. So, too, in the days of Lot. People were eating, drinking, buying, selling, planting, building; but on the very day on which Lot came out of Sodom, it rained fire and sulphur from the skies and destroyed them all. It shall be the same on the day when the Son of Man is revealed. On that day, if a man is on the house-top, and his goods in the house, he must not go down to get them, nor must a man, who is in the fields, turn back. Remember Lot's wife. Whoever is eager to save his life shall lose it; but whoever loses his life shall save it."

### The Unjust Judge.

He also taught his disciples by a parable that they should always pray and never despair.

"There was," he said, "in a certain town a judge, who had no fear of God nor regard for man. In the same town there lived a widow who pressed him frequently to

give her justice against her oppressor. For a time he refused, but afterwards he said to himself :—‘ Although I neither fear God, nor regard man, yet, as this widow is so troublesome, I will grant her justice, or else she will wear me out with her endless visits.’ ” Then he added :—“ Listen to what the unrighteous judge says ! And shall not God grant justice to his own people, who cry to him night and day,—though he seems slow to hear them ? He will hear them I assure you, and that very soon. Yet when the Son of Man comes, shall he find faith on the earth ? ”

### **The Pharisee and the Tax-Gatherer.**

Jesus addressed this parable to some people who considered themselves righteous, and despised all others :—“ Two men went up into the Temple to pray,—a Pharisee and a Tax-Gatherer. The Pharisee stood forward and prayed to himself in this way,—‘ O God, I thank thee that I am not like other people, such as thieves, rogues, adulterers, or even this tax-gatherer. I fast twice a week, and give to God a tenth of everything I receive.’ But the tax-gatherer stood far back, not venturing even to raise his eyes to heaven, but kept striking his breast and saying,—‘ O God, have mercy on me, a sinner.’ ”

“ This man I tell you went home pardoned and not the other ; for every one that exalts himself shall be humbled, while every one that humbles himself shall be exalted.”

### **Concerning Divorce.**

When some Pharisees, to test him, asked whether it was lawful for a man to put away his wife whenever he chose, Jesus replied :—“ Have you not read that at the beginning, God made them male and female, and said :—‘ For this reason a man shall leave his father and mother, and be united to his wife, and they shall become one ? ’ ”

So that they are no longer two, but one. What therefore God has joined together, man must not separate.” Then they asked why Moses directed that a man should give his wife a written notice of separation and so divorce her ?

To which Jesus replied :—“ Moses on account of the hardness of your hearts, permitted you to divorce your wives, but that was not allowed in the beginning. And I

I assure you that any one who divorces his wife except for her unchastity, and marries another, is guilty of adultery."

"If that is the relation of a man towards his wife," they replied, "it is better not to marry at all." Jesus answered:—"It is not every one who can accept this teaching, only those to whom the power to do so is granted. Let him accept it who is able to do so."

### Jesus Blesses Little Children.

One day when some people were bringing little children for Jesus to touch them, the disciples interfered, but when Jesus saw it he was indignant:—"Let the little children come to me," he said, "and do not hinder them, for the Kingdom of Heaven belongs to such as these. And I assure you that whoever does not receive the Kingdom of Heaven as a little child does, shall never enter it at all." Then he took the children up in his arms, and laying his hands on them blessed them.

### The Rich Young Man and the Kingdom of Heaven.

As he was resuming his journey, a Ruler came running and fell at his feet, saying:—"Good Teacher, what good thing shall I do that I may inherit eternal life?" Jesus replied:—"Why do you ask me about what is good? No one is good except God; but if you want to enter life, keep the commandments." "Which ones?" he asked. Jesus answered:—"Thou shalt not murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not say what is false about others, honour thy father and thy mother, and, thou shalt love thy neighbour as thyself."

"I have kept all these from my youth," said the young man, "what do I lack still?"

As Jesus looked at him he loved him, so he said:—"You still lack one thing. If you want to be perfect, go and sell all that you have, and give to the poor, and you shall have riches in Heaven; then come and follow me." When he heard this, the young man went away sorrowful; for he was very rich.

So Jesus said to his disciples:—"I tell you that it is hard for a rich man to enter the Kingdom of Heaven! Further, it is easier for a camel to go through a needle's eye, than for a rich man to enter the Kingdom of Heaven!"

The disciples were greatly astonished at these words and asked :—"Who then can be saved?" He replied :—"With men this is impossible, but with God everything is possible." Then Peter turned and said to Jesus :—"But we have left all and followed you; what then shall be our reward?" He answered :—

"I assure you that at the new creation, when the Son of Man takes his seat on his glorious throne, you who have followed me shall sit on twelve thrones as judges of the twelve tribes of Israel. Every one who has left houses or brothers or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel, shall receive a hundred times as much in this present time,—houses, brothers, sisters, mothers, children, lands,—and persecution, and in the world to come eternal life. But many who are first now, shall then be last, and those who are last now shall be first."

### **The Labourers in the Vineyard.**

"For the kingdom of heaven is like a man who went out in the early morning to hire men for his vineyard. He agreed to pay them a shilling a day, and sent them to work. On going out again, about nine o'clock, he saw some others standing in the market-place, doing nothing. 'You also may go into my vineyard,' he said, 'and I will pay you what is fair.' So the men went. Going out again about mid-day and about three o'clock, he did as before. When he went out about five, he found others loitering there, and said to them, 'Why have you been standing here all day, doing nothing?' 'Because no one has hired us,' they answered. 'You also may go into my vineyard,' he said.

In the evening he said to his steward 'Call the labourers, and pay them their wages, beginning with the last, and ending with the first.' Now when those who had been hired about five o'clock went in they received a shilling each. So, when the first went in they thought that they would receive more, but they also received a shilling each; on which they began to grumble at their employer.

'These last,' they said, 'have done only one hour's work, and yet you have put them on the same footing with us, who have borne the burden of the day and the scorching heat.'

'My friend,' was the reply to one of them, 'I am not

treating you unfairly. Did you not agree with me for a shilling? Take your wages and go. I choose to give to this last man the same as to you. Have not I the right to do as I choose with my own? Are you envious because I am liberal?' So those who are last shall be first, and the first last."

### THE LAST JOURNEY TO JERUSALEM.

**He foretells his death a third time.**

On their way up to Jerusalem, Jesus walked ahead of the Apostles, who were filled with misgivings, while those that followed, did so with fear. So he gathered the twelve round him and began to tell them what was about to happen to him. "Listen!" he said, "we are going up to Jerusalem, where the Son of Man shall be betrayed to the Chief Priests and the teachers of the Law, and they shall condemn him to death, and hand him over to the Gentiles, who shall mock him, spit on him, scourge him, and put him to death; but after three days he shall rise again."

But they did not understand any of this; his meaning was a mystery and quite unintelligible to them.

#### **The Sons of Zebediah,—James and John.**

The mother of James and John brought her two sons, and bowing to the ground, begged a favour. "What is it that you want?" he asked. "I want you to promise," she said, "that in your kingdom, my two sons shall sit, one on your right hand and the other on your left." "You do not understand what you are asking for," he replied. "Can you drink the cup that I am to drink?" "We can," they replied. "You shall certainly drink my cup," he said; "and be baptized with my baptism, but to sit on my right or my left is not for me to give you; it is reserved for those for whom it has been prepared by my Father."

When the others heard of this petition, they were angry with the two brothers, so Jesus called them and said:—

"The rulers of the Gentiles lord it over them, as you know, and their great men rule over them; but it shall not be so among you. Whoever wishes to become great among you, must be your servant; and whoever wishes to be first among you, must become your slave. Even as the Son of Man came not to be served, but to serve; and to give his life a ransom for many."



**Zacchæus ; the Tax-Gatherer.**

As Jesus was passing through Jericho, a man there named Zacchæus, who was a Commissioner of Customs and a rich man, was anxious to see him, but being short, he was unable to do so on account of the crowd. So he ran on ahead and climbed up a mulberry tree to see him, for he was to pass that way. When Jesus came to the place, he looked up and said to him :—"Zacchæus, make haste and come down, for I must stay at your house to-day." So he came down in haste and welcomed him heartily ; upon which they all complained that he had gone to be the guest of an outcast.

But Zacchæus came forward and said :—"Here and now, Master, I give half of my property to the poor, and if I have defrauded any one of anything, I pledge myself to repay him four-fold." Then Jesus said :—"Salvation has indeed come to this house to-day, for Zacchæus also is a son of Abraham. The Son of Man has come to seek and to save that which was lost."

**The Cure of Blind Bartimæus.**

As he was leaving Jericho with his disciples and a great crowd, they passed Bartimæus, a blind beggar, sitting by the road-side. Hearing that it was Jesus, he began to call out—"Jesus, son of David, have mercy on me." Many of the people told him to be quiet, but he only called the louder :—"Son of David, have mercy on me." Then Jesus stopped and told them to call him. So they said to the blind man :—"Take courage, get up, he is calling you." The man then threw off his cloak, sprang up and came forward to Jesus, who asked him :—"What do you want me to do for you?"

"Master," the blind man answered, "I want to recover my sight." Jesus then said :—"You may go ; your faith has delivered you."

Immediately he recovered his sight and followed Jesus, giving glory to God, and the people who saw it also gave praise to God.

**The Parable of the Pounds.**

As he approached Jerusalem, he told them another parable, because the people expected the Kingdom of God to be proclaimed at once.

"A nobleman once went to a distant country to have the rank of 'king' conferred upon him and then to return. Before he started, he called ten of his servants and gave them ten pounds, and told them to trade with them till he returned. But his subjects hated him and sent messengers after him to say that they would not have him for their king. On his return, after having been proclaimed king, he ordered the servants to whom he had given his money to be called, so that he might see what success they had had in trading. The first reported that his pound had gained ten pounds more. So he said to him :—'Well done, good servant! as you have proved faithful in a small matter, I appoint you over ten towns.' Then the second came and said that his pound had gained five more. So he said also to him :—'I appoint you over five towns.' But another came and said :—'Master, here is your pound; which I have kept wrapped up in a napkin. For I was afraid of you, because you are a stern man. You reap what you have not sown, and harvest what you have not planted.' The king answered him :—'Out of your own mouth I judge you, wicked servant. You knew that I am a stern man, taking up what I have not laid down, and reaping where I have not sown. Then why did you not put my money into a bank so that, on my return, I might have claimed it with interest?' Then he said to his servants :—'Take the pound away from him and give it to him who has ten pounds; for I tell you that to him who has, more shall be given; but from him who has nothing, even what he has shall be taken away. And as for my enemies,—those men who did not wish me to reign over them, bring them here and put them to death in my presence.'"

Jesus then proceeded on his way towards Jerusalem.

As the Jewish Passover was near, many people went up from the country to Jerusalem to purify themselves before the festival began. These people looked for Jesus daily, and asked one another if he was not coming up to the festival. The Chief Priests and the Pharisees also had given orders that if any one knew where he was they should let them know so that they might arrest him.

### **The Supper at Bethany.**

Six days, however, before the Passover, Jesus came to Bethany, the home of Lazarus whom he had raised from

the dead. There they made him a supper, in the house of Simon the leper. Martha served at the table, but Lazarus was one of the guests. At supper, Mary took a pound of spikenard, a precious ointment, and anointed Jesus' feet with it, and then wiped them with her hair. The whole house was filled with the fragrance of the perfume. But Judas Iscariot, who afterwards betrayed Jesus, said :—"Why was this not sold for ten pounds and the money given to the poor?"

He said this, not because he cared for the poor, but because he was a thief, and having charge of their purse, used to take for himself what was put into it.

But Jesus said :—"Let her alone; why do you trouble her? She has done to me an act of gracious service. You have the poor always with you and whenever you choose you can do them good, but I shall not be with you always. She has done what she could; for she has anointed my body beforehand for my burial. And I tell you, wherever, in the whole world, the Gospel shall be proclaimed, what this woman has done, shall be told in memory of her."

Great numbers of the Jews soon found out that Jesus was at Bethany, and came there not only to see him, but also to see Lazarus whom he had raised from the dead. The Chief Priests, however, plotted to put Lazarus as well as Jesus to death, because it was owing to him that many Jews left them and believed in Jesus.

## HIS LAST WEEK.

### **The Triumphal Entry into Jerusalem.**

The next day on their way to Jerusalem when they reached the Mount of Olives, Jesus sent forward two of his disciples. "Go to the village, opposite to you," he said, "and, as soon as you enter it, you will find a colt tied, that no one has ever ridden; untie it and bring it here to me. And if any one asks you why you are untying it, tell him that the Lord needs it."

This was in fulfilment of the words of Isaiah :—

"Say to the daughter of Zion,  
See, thy king is coming to thee,  
Gentle, and riding on an ass,  
Even on a colt, the foal of an ass."

So the disciples went and brought the ass and the colt, and when they had put their cloaks on them, Jesus sat on the colt. Some of the people spread their cloaks on the road while others cut branches off the trees and spread them on the road. And as he began the descent of the Mount of Olives the whole company rejoiced and praised God with a loud voice for all the wonders that they had seen; while those who went ahead as well as those that followed, sang :—

“ God save the Son of David !

Blessed is he who comes in the name of the Lord !

Blessed is the kingdom that is coming, the kingdom  
of our father David !

God save him from on high !”

His disciples did not understand all this at the time ; but after Jesus had been glorified, they remembered that they had only done what had been written of him in the Scriptures. In the meantime, those who were present when he called Lazarus out of the grave and raised him to life, declared what they had seen. This was in fact what had brought the crowd together to meet him, for they had all heard of this miracle.

But some of the Pharisees in the crowd said to him :—  
“ Teacher, reprove your disciples.” “ If they were silent,” he replied, “ the very stones would call out.”

When he came into full view of the city, he wept over it, and said :—“ If you had but known, while yet there was time, the things that make for peace, but now they are hidden from your sight. For the time is coming when your enemies shall surround you with earth-works and hem you in on every side ; they shall trample down both you and your children, and they shall not leave in you one stone upon another, because you did not recognize the time of your visitation.”

When he entered Jerusalem, the whole city was stirred, and asked :—“ Who is this ?” To which the crowd replied :—“ It is Jesus, the Prophet from Nazareth in Galilee.” The Pharisees then said to one another :—  
“ You see we are making no headway against him. In fact all the world has gone after him.”

But Jesus went directly to the Temple, and after he had looked round at everything, as it was already evening, he went out again to Bethany with the Twelve.

## THE EVENTS OF MONDAY.

**The Cursing of the Fig-tree.**

The next day returning from Bethany, he became hungry; and noticing a fig-tree at a distance in full leaf, he went to it to see if he could find some figs on it, but when he came to it, he found nothing but leaves, for it was not the season for figs. So he said to the tree :—  
“Let no man ever again eat your fruit.”

**The Cleansing of the Temple.**

When they reached Jerusalem, he went into the Temple, and began to drive out those that were buying and selling there. He overturned the tables of the money-changers, and the seats of the pigeon-dealers, and would not allow any one to carry anything through the Temple. He reproved them by saying :—“Is it not written, ‘My house shall be called a house of prayer for all nations,’ but you have made it a den of robbers?”

While he was in the Temple, the blind and the lame came to him, and he cured them; but when the Chief Priests and the teachers of the Law saw the wonderful things that he did, and heard the children calling out in the Temple :—“God save the Son of David!” they were angry and asked him if he did not hear what the children were saying.

He replied :—“I do, but have you never read the words,—‘Out of the mouths of babes and sucklings thou hast brought forth perfect praise’?”

And he continued to teach in the Temple, though the Chief Priests were plotting against his life, but they were perplexed as to the course they should take, for the people all hung upon his lips, and listened eagerly. In the evening he went out of the city to Bethany and spent the night there.

## TUESDAY,—A DAY OF MUCH CONTROVERSY.

**The Withered Fig-tree.**

As they returned to Jerusalem, early in the morning, they noticed that the fig-tree was withered from the very roots. Then Peter recalled his words of the preceding day and said :—“Look, Teacher, the fig-tree which you cursed,

is dried up!" Jesus answered:—"Have faith in God! I assure you that if any one should say to this hill, 'Be lifted up and thrown into the sea,' without any doubts in his mind, but should believe that what he says shall surely come to pass, it would be granted him. And therefore I tell you to have faith, that whatever you ask for in prayer is already granted you, and it shall come to pass.

But whenever you pray, forgive, if you have a grievance against any one, so that your Father who is in Heaven may also forgive you your offences."

### **The Chief Priests Challenge his Authority.**

While Jesus was teaching the people in the Temple, and preaching the Gospel, the Chief Priests, the teachers of the Law, and the Elders came to him and demanded his authority for doing what he had done, or from whom he had received it.

He replied:—"I will also ask you a question, and if you answer it, I will then tell you by whose authority I do these things. Tell me whether John's baptism was of Divine or human origin."

They discussed the matter among themselves in this way:—"If we say 'Divine,' he will say, 'Why then did you not believe him?' But if we say, 'human,' all the people will stone us; for they fully believe that John was a Prophet." So they answered Jesus that they did not know.

Jesus then said to them:—"I also refuse to tell you by whose authority I do these things."

### **The Two Sons.**

"A man, who had two sons, said to the first:—"Go and work to-day in the vineyard.' He answered that he would not, but afterwards changed his mind and went. When the first refused, the father went to the second son and said the same to him, and he said that he would go, but did not. Now, which of the two obeyed his father?" They said, "The first." Jesus then continued:—"I tell you that the tax-gatherers and harlots shall enter the Kingdom of God before you; for when John came, carefully keeping the Law, you did not believe him, but tax-gatherers and harlots did: and when you saw this, even, you did not repent, so that you might believe him."

### The Wicked Tenants.

"Listen to another parable. A man once planted a vineyard, built a fence round it, dug a winepress in it, built a tower, and then let it out to tenants and went abroad. When the time for the vintage arrived, he sent some servants to receive his share of the produce. But the tenants seized his servants, beat one, stoned another, and killed a third. The owner then sent a larger number of servants, but the tenants treated them in the same way. At last he sent his son, thinking to himself that they would respect his son; but on seeing him, they said, 'Here comes the heir! Let us kill him and take his inheritance.' So they seized him, dragged him out of the vineyard, and killed him. Now, when the owner comes, what will he do to those tenants?"

"He will put the wretches to a miserable death," they exclaimed, "and will let out the vineyard to other tenants, who will pay him his share of the produce at the proper season."

Then Jesus said to them:—"Have you never read in the Scriptures:—

'The stone that the builders rejected,  
Has now itself become the corner-stone;  
This is the Lord's doing,  
And it is marvellous in our eyes?'

"And this is why the kingdom shall be taken from you and given to a nation that will produce the fruit of the kingdom. He who falls on this stone shall be dashed to pieces, and any one on whom it falls shall be ground into dust." When the Chief Priests and the Pharisees saw that it was about them that he was speaking in these parables, they wished once more to seize him, but were afraid of the crowds, who looked upon him as a Prophet.

### The Marriage of the King's Son.

Then he told them another parable. "The Kingdom of Heaven is like a king who made a banquet in honour of the marriage of his son, and sent out his servants to call those who had been invited to the banquet, but they would not come. He sent out some more servants with instructions to say to those who had been invited:—'I have prepared my dinner, my fat cattle are killed, and everything is ready; come to the banquet.' But they made

light of it, and went off, one to his country house, another to his business; while the rest seized his servants, ill-treated and killed them. Then the king in anger sent troops, to put those murderers to death, and set their city on fire; after which he said to his servants:—"The banquet is ready but those who were invited were not worthy, so go out to the cross-roads and every one you find there, invite to the banquet."

"The servants then went out into the highways and collected all that they met, good or bad, and the banquet-hall was filled with guests.

"But when the king went in to see his guests, he noticed a man present who was not wearing a wedding-robe. So he said to him:—"My friend, how is it that you came in here without putting on a wedding-robe?" The man was speechless. So the king said to his attendants:—"Bind him hand and foot and throw him into utter darkness, where there is weeping and grinding of teeth." For many are called but few chosen."

### **Tribute to Cæsar, or Paying Taxes.**

The Pharisees went away and conferred together how they might ensnare him in the course of conversation; so they sent their disciples with the Herodians to say to him:—

"Teacher, we know that you are a truthful man, and that you teach the way of God honestly, and are not afraid of any one; nor are you biassed by any man's position. Tell us, then, what you think. Is it allowable to pay taxes to the Emperor or not?" Perceiving their duplicity, Jesus answered:—"Why are you laying a trap for me, you hypocrites? Show me the coin with which the tax is paid." When they brought him a shilling, he asked:—"Whose head and title are these?" They answered:—"The Emperor's." Then said he:—"Pay to the Emperor what belongs to the Emperor, and to God what belongs to God." And they wondered at his answer and went away.

### **Concerning the Resurrection.**

After the Herodians had gone, some Sadducees came with a question about the Resurrection, which they did not believe in. "Teacher," they said, "Moses has said:—"If a man die, childless, his brother shall marry his widow,



and raise up a family for his brother.' Well, there were once seven brothers, of whom the eldest, after marrying a wife, died childless. The second then married the widow, and after his death the third married her, and so on down to the seventh,—the woman surviving them all. At the resurrection, then, whose wife is she to be, for all seven brothers had married her?"

"Is not this the reason of your mistake," he answered, "your ignorance of the Scriptures and of the power of God? The men and women of this world marry and are given in marriage, but for those who are worthy to obtain a place in that other world and in the resurrection from the dead, there is no marrying nor being married, nor can they die again, for they are like the angels in heaven and are Sons of God because they have risen from the dead. But that the dead rise again, Moses shows in the passage about the burning bush, when he calls the Lord,—'The God of Abraham, and the God of Isaac, and the God of Jacob.' Now he is not a God of dead, but of living men, for to him all are living."

### **The Greatest Commandment.**

Then one of the teachers of the Law who had heard their discussions and had seen that Jesus answered them wisely, asked him this question :—

"Which is the first of all the commandments?"

"The first," he answered, "is—'Hear, O Israel, The Lord our God is the one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.'"

"The second is this, 'Thou shalt love thy neighbour as thy self.' There is no greater commandment than these."

He replied :—"You have well said, Master, that there is one God and that there is no other beside him; and to love him with all the understanding and with all the strength, and to love one's neighbour as oneself is far better than burnt offerings and sacrifices."

When Jesus saw that he had answered with discretion, he said to him :—"You are not far from the Kingdom of God."

### **What Think Ye of Christ !**

Before the Pharisees separated, Jesus asked them this question :—"What do you think about the Messiah?"

Whose son is he?" "David's," they answered. "How is it, then," Jesus asked, "that David, taught by the Spirit, calls him 'Lord' in the passage, 'The Lord said to my Lord: sit at my right hand, till I put thy enemies under thy feet.' If David, then, called him Lord, how can he be David's son?"

No one could say a word in reply; nor did any one after that day venture to ask him any questions.

### **Against the Teachers of the Law and the Pharisees.**

Addressing the crowds and his disciples, Jesus said:—

"The Teachers of the Law and the Pharisees now sit in the chair of Moses, therefore practise and lay to heart everything that they tell you, but do not follow their example, for they talk, but do nothing. While they make up heavy loads and lay them on other men's shoulders, they themselves decline to lift a finger to help them. All their actions are done to attract attention. They widen their phylacteries, and increase the size of their tassels, and like to have the place of honour at dinner parties and in the Synagogues, and to be greeted in the markets with deference, and to be called 'Rabbi'\* by everybody. But do not allow yourselves to be called 'Rabbi,' for you have only one Teacher, and you are all brethren. And do not call any one on the earth 'Father,' for One alone is your Father, the heavenly Father. Nor must you allow yourselves to be called 'Leaders,' for One alone is your Leader, the Christ. The man who would be the greatest among you must be your servant. Whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.

"But alas for you, teachers of the Law and Pharisees, hypocrites that you are! You shut men out of the Kingdom of Heaven. For you neither go in yourselves, nor allow those to go in who are trying to do so. Alas for you, teachers of the Law and Pharisees, hypocrites that you are! You scour land and sea to make a single convert, and, when he is gained, you make him twice as deserving of Hell as you are yourselves. Alas for you, you blind guides! You say, 'If any one swears by the Temple, it does not count; but, if any one swears by the gold of the Temple, his oath is binding!' Blind fools! Which is the greater? the gold? or the Temple which has sanctified the gold? You say, too,—'If any one swears

\* *i. e.*, Master or Teacher.

by the altar, his oath does not count, but, if any one swears by the offering lying upon it, his oath is binding !' Blind indeed ! Which is the greater ? the offering ? or the altar which sanctifies the offering ? Therefore when a man swears by the altar, he swears by it and by all that is on it ; and when a man swears by the Temple, he swears by it and by Him who dwells in it ; and a man, who swears by Heaven, swears by the throne of God, and by Him who sits upon it. Alas for you, teachers of the Law and Pharisees, hypocrites that you are ! You pay tithes on mint, dill and cumin, and have neglected the weightier matters of the Law—justice, mercy, and good faith. These last you ought to have practised without neglecting the first. You blind guides, that strain out a gnat and swallow a camel ! Alas for you, teachers of the Law and Pharisees, hypocrites that you are ! You clean the outside of the cup and of the dish, but inside they are full of greed and self-indulgence. You blind Pharisees ! First clean the inside of the cup and the dish, and then the outside will be clean also. Alas for you, teachers of the Law and Pharisees, hypocrites that you are ! You are like white-washed tombs, which indeed look fair outside, while inside they are full of dead men's bones and of all that is unclean. It is the same with you. Outwardly, and to others, you have the look of good and honest men, but inwardly you are full of hypocrisy and sin. Alas for you, teachers of the Law and Pharisees, hypocrites that you are ! You build the tombs of the Prophets, and decorate the monuments of righteous men, and say ' Had we been living in the days of our forefathers, we would have taken no part in their murder of the Prophets !' In this way you furnish evidence against yourselves that you are true children of the men who murdered the Prophets. Fill up the measure of your forefathers' guilt. You serpents and brood of vipers ! How can you escape being sentenced to Hell ? That is why I send you Prophets, wise men, and teachers of the Law, some of whom you will crucify and kill, and some of whom you will scourge in your Synagogues, and persecute from town to town ; in order that upon your heads may fall every drop of innocent blood spilt on earth, from the blood of innocent Abel down to that of Zechariah, Barachiah's son, whom you murdered between the Temple and the altar. All this, I tell you, shall come home to the present generation.

"Jerusalem! Jerusalem! who slays the Prophets and stones the messengers sent to her,—how often have I wished to gather your children round me, as a hen gathers her chickens under her wings, but you would not come! Verily, your house is left to you desolate, for I tell you, that you shall not see me again, until you say,—

'Blessed is he who comes in the name of the Lord!''

### The Widow's two Mites.

Then Jesus sat down opposite the chests for the Temple offerings, and saw how the people put money into them. Many rich people put in large sums, but a poor widow came and put in two mites, which make a farthing. So he called his disciples to him, and said:—

"I tell you that this poor widow has put in more than all those who are putting money into the Treasury; for every one else gave out of his superfluity, while she, in her need, gave all she had—even what she had to live on."

### Some Greeks ask for Jesus.

Among those who used to go up to worship at the Festival were some Greeks, who went to Philip of Bethsaida in Galilee, and said:—"Sir, we wish to see Jesus."

Philip went and told Andrew, and then together they went and told Jesus. His answer was:—

"The time has come for the Son of Man to be glorified. In truth I tell you, unless a grain of wheat falls into the ground and dies, it remains a single grain; but, if it dies, it bears much fruit. He who loves his life, loses it; while he who hates his life in the present world, shall preserve it for eternal Life. If a man wishes to serve me, let him follow me; and where I am, there my servant shall be also. If a man wishes to serve me, my Father will honour him. Now my soul is troubled, and what shall I say? Father, save me from this hour. Yet it was for this very purpose that I came to this hour,—Father, glorify thine own name."

At this there came a voice from Heaven, which said:—

"I have already glorified it, and I will glorify it again." The crowd that stood by and heard it, said that it was thundering.

Others said:—"An angel spoke to him."

"It was not for my sake that the voice came," said Jesus, "but for yours. This world is now on its trial.

Now shall the prince of this world be driven out; and I, when I am lifted up from the earth, will draw all men to myself." He said this to indicate what kind of death he was to die. The people replied :—" We have learnt from the Law that the Christ is to remain for ever, what then do you mean by saying that the Son of Man must be 'lifted up?' Who is this 'Son of Man?'"

"Only a little while longer," answered Jesus, "shall you have the Light among you. Be diligent while you have the Light, lest the darkness overtake you; he who travels in the darkness does not know where he is going. While you still have the Light, believe in the Light, that you may become truly enlightened."

After he had said this, he went away, and hid himself from them.

### **The Jews Reject Jesus.**

But, though he had given so many signs of his mission before their eyes, still they did not believe in him, in fulfilment of the words of the prophet Isaiah, where he says :—

'Lord, who has believed our preaching?

And to whom has the might of the Lord been revealed?'

The reason why they were unable to believe is given by Isaiah elsewhere, in these words :—

'He has blinded their eyes, and blunted their minds, lest they should see with their eyes, and perceive with their minds, and turn, and I should heal them.'

Isaiah said this, because he saw Christ's glory; and it was of him that he spoke. Nevertheless, even among the Rulers there were many who came to believe in Jesus; but, on account of the Pharisees, they did not acknowledge it, for fear of expulsion from their Synagogues; for they valued honour from men more than honour from God.

But Jesus proclaimed :—

"He who believes in me, believes, not merely in me, but also in Him who sent me; and he who sees me sees also Him who sent me. I have come as a light into the world, that no one who believes in me should remain in darkness. When any one hears my teaching and pays no heed to it, I do not judge him; for I came not to judge the world, but to save the world. He who rejects me, and heeds not my teaching, has already a judge,—the very message which I have delivered shall be his judge at the

Last Day. For I have not delivered it on my own authority; but the Father, who sent me, himself gave me his command as to what I should say, and what message I should deliver. And I know for certain that his commandment is eternal life. Therefore, in all that I say I repeat only what the Father has taught me."

As Jesus was walking away from the Temple his disciples pointed towards the Temple buildings.

"You see all this!" he replied. "I tell you, not a single stone shall be left here upon another, that shall not be thrown down."

As he sat on the Mount of Olives, facing the Temple, Peter, James, John, and Andrew questioned him privately:—"Tell us when this shall be, and what shall be the sign that all this is about to come to pass." Then Jesus began:—

"See that no one leads you astray. Many shall take my name, and say, 'I am He,' and shall lead many astray. And when you hear of wars and rumours of wars, do not be alarmed; such things must occur; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in various places; there shall also be famines. This shall be but the beginning of the agony. Be on your guard! They shall betray you to courts of law; and you shall be taken to Synagogues and beaten; and you shall be brought up before governors and kings for my sake, that you may bear witness for me before them. But the Gospel must first be proclaimed to every nation. Whenever they betray you for trial, do not be anxious beforehand what you shall say, but say whatever is given you at the moment; for it shall not be you who speak, but the Holy Spirit. You shall be betrayed even by your parents and brothers and relations and friends, and they shall cause some of you to be put to death, and you shall be hated by every one on account of my name.

"And then many shall fall away, and shall betray one another, and hate one another. Many false prophets, also, shall appear and lead many astray; and, owing to the increase of wickedness, the love of many shall grow cold. Yet those that endure to the end shall be saved.

"As soon, however, as you see Jerusalem surrounded by armed camps, then you may be certain that the hour of her destruction is at hand.

"Then let those who are in Judæa take refuge in the mountains; and let him who is on the house-top not go down to get what is in his house; nor let him who is on his farm turn back to get his cloak.

"For these are to be days of vengeance, when all that the Scriptures say shall be fulfilled.

"And alas for those that are with child in those days, or are nursing infants. Pray, too, that your flight may not be in winter, nor on a Sabbath; for that shall be a time of great distress, the like of which has not occurred from the beginning of the world till now—no, nor ever shall again. And, had not those days been cut short no one would escape; but for the sake of God's own people a limit shall be put to them. And, at that time, if any one should say to you 'Look! here is the Christ!' or 'There he is!' do not believe it; for false Christs and false prophets shall arise, and shall display great signs and marvels, so that, were it possible, even God's people would be led astray. But, see that you are on your guard. Remember, I have told you beforehand. Therefore, if people say to you, 'He is in the wilderness!' do not go out there; or 'He is in an inner room!' do not believe it; for, just as lightning flashes across the sky, so shall it be with the coming of the Son of Man. Wherever a dead body lies, there will the vultures flock together. Immediately after the distress of those days, the sun shall be darkened, the moon shall not give her light, the stars shall fall from the sky, and the forces of the heavens shall be convulsed. Then shall appear the sign of the Son of Man in the heavens; and all the peoples of the earth shall mourn, when they see the Son of Man coming on the clouds of the sky, with power and great glory; and he shall send his angels, with a great trumpet blast, and they shall gather his people round him from one end of heaven to the other.

"Learn the lesson taught by the fig tree. As soon as its branches have become tender and it is bursting into leaf, you know that summer is near. And so may you, as soon as you see all these things, know that he is near,—at your very door. I tell you, even the present generation shall not pass away, till all these things have taken place. The heavens and the earth shall pass away, but my words shall never pass away. But about that day and hour, no one knows—not even the angels of Heaven, nor yet the Son—but only the Father.

“Be careful lest your hearts be filled with revelling and drunkenness or the anxieties of life, and that day should come suddenly upon you, like a snare. For it shall surely come upon all who dwell upon the face of the whole earth. Be on the watch at all times, and pray that you may have strength to escape all that is to happen, and to stand in the presence of the Son of Man.

“For as it was in the time of Noah, so shall it be at the coming of the Son of Man. In those days before the flood, they went on eating and drinking, marrying and giving in marriage up to the very day on which Noah entered the ark, taking no notice till the flood came and swept them all away; so shall it be at the coming of the Son of Man. At that time, of two men in the field, one shall be taken and the other left; of two women grinding with the mill, one shall be taken and the other left. Therefore watch; for you cannot be sure on what day your master is coming. But this you do know, that, had the owner of the house known at what time of night the thief was coming, he would have been on the watch, and would not have allowed his house to be broken into. Therefore, be always ready, since it is just when you are least expecting him that the Son of Man will come.

Take care, watch and pray; for you do not know when it shall be. It is like a man living abroad who has left his house in charge of his servants,—each having his special duty, and the porter with orders to watch. Therefore watch, for you cannot tell when the master of the house is coming—whether in the evening, at midnight, at daybreak, or in the morning, lest he should come suddenly and find you asleep. And what I say to you, I say to all—watch!”

### The Good and the Bad Servants.

“Master,” said Peter, “does this parable you are telling refer to us or to every one?” “Who then,” replied the Master, “is that faithful and wise steward, whom his master has placed over his household, to give them their rations at the proper time? Happy shall that servant be whom his master, when he comes home, shall find doing this. His master, I tell you, will put him in charge of the whole of his property. But should that servant say to himself ‘My master is a long time coming,’ and begin to beat the menservants and the maidservants, and to eat



and drink and get drunk, that servant's master will come on a day when he does not expect him, and at an hour when he is off his guard, and will flog him severely and assign him his place among the unfaithful. The servant who knows his master's wishes and yet does not prepare and act accordingly shall receive many lashes; while one who does not know his master's wishes, but acts so as to deserve a flogging, shall receive but few. To whom much has been given, from him much shall be expected, and to whom much has been entrusted from him the more shall be demanded."

### **The Wise and the Foolish Virgins.**

"The Kingdom of Heaven shall be compared to ten bridesmaids who took their lamps and went out to meet the bridegroom. Five of them were foolish, and five were wise. The foolish ones took their lamps, but brought no oil with them; while the wise, besides their lamps, brought oil in their jars. As the bridegroom was late in coming, they all became drowsy, and fell asleep. But at midnight the cry was raised,—'The bridegroom has come! Go out and meet him!' Then all the bridesmaids awoke and trimmed their lamps. And the foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.' But the wise answered:—'Perhaps there may not be enough for all of us. Go instead to those who sell it, and buy some for yourselves.' But while they were on their way, the bridegroom came; and those that were ready went in with him to the banquet, and the door was shut. Afterwards the other bridesmaids came. 'Sir, Sir,' they said, 'open the door and let us in!' But the bridegroom answered, 'I tell you, I do not know you.' Be watchful, therefore, since you know neither the day nor the hour."

### **The Parable of the Talents.**

"For the Kingdom of Heaven is as though a man, going on his travels, called his slaves, and gave his property into their charge. He gave three thousand pounds to one, twelve hundred to another, and six hundred to a third, in proportion to the ability of each, and then set out on his journey. The man who had received the three thousand pounds went at once and traded with it, and made another three thousand. So, too, the man who

had received the twelve hundred pounds made another twelve hundred. But the man who had received the six hundred went and dug a hole in the ground, and hid his master's money. After a long time, the master of those servants returned, and had a reckoning with them. The man who had received the three thousand pounds came and brought three thousand more. 'Sir,' he said, 'you entrusted me with three thousand pounds; look, I have made three thousand more!'

"Well done, good, trustworthy servant!" said his master. 'You have been trustworthy with a small sum; now I will entrust you with much; come and share your master's joy!' Then the one who had received the twelve hundred pounds came and said, 'Sir, you entrusted me with twelve hundred pounds; look, I have made twelve hundred more!'

"Well done, good, trustworthy servant!" said his master. 'You have been trustworthy with a small sum; now I will entrust you with much; come and share your master's joy!'

"The man who had received the six hundred pounds came, too, and said, 'Sir, I knew that you were a hard man; you reap where you have not sown, and gather what you have not winnowed; so in my fear, I went and hid your money in the ground; look, here it is!'

"You lazy and wicked servant!" was his master's reply. 'You knew that I reap where I have not sown, and gather what I have not winnowed? Then you ought to have placed my money in a bank, so that on my return I might have received it, with interest. Therefore,' he continued, 'take away from him the six hundred pounds, and give it to him who has the six thousand. For, to him who has, more shall be given, and he shall have abundance; but, as for him who has nothing, even what he has shall be taken away from him. As for the unprofitable servant, throw him into utter darkness, where there is weeping and grinding of teeth.'"

### The Last Judgment.

"When the Son of Man has come in his glory and all the angels with him, he will take his seat on his glorious throne; and all the nations shall be gathered before him, and he will separate the people—just as a shepherd separates sheep from goats—placing the sheep on his

right hand, and the goats on his left. Then the King shall say to those on his right :—‘ Come, you who are blessed by my Father, enter into possession of the Kingdom prepared for you from the foundation of the world. For, when I was hungry, you gave me food ; when I was ‘hirsty, you gave me drink ; when I was a stranger, you took me in ; when I was naked, you clothed me ; when I was ill, you visited me ; and when I was in prison, you came to me.’

“ Then the righteous shall answer :—‘ Lord, when did we see you hungry, and feed you ? or thirsty, and give you drink ? When did we see you a stranger, and take you in ? or naked, and clothe you ? When did we see you ill, or in prison, and come to you ?’

“ And the King shall reply :—‘ I tell you, whenever you did it to one of these my brethren, however humble, you did it to me.’ Then he shall say to those on his left :—‘ Go from my presence, accursed, into the eternal fire which has been prepared for the devil and his angels. For, when I was hungry, you gave me no food ; when I was thirsty, you gave me no drink ; when I was a stranger, you did not take me in ; when I was naked, you did not clothe me ; and, when I was ill and in prison, you did not visit me.’

“ Then they, in their turn shall answer :—‘ Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or ill, or in prison, and did not serve you ?’

“ And then he shall reply :—‘ I tell you, as often as you failed to do it to one of these, however humble, you failed to do it to me. And these last shall go away into eternal punishment, but the righteous into eternal life.’ ”

Jesus then said to his disciples :—“ You know that the Passover comes in two days, and that the Son of Man is to be given up and crucified.”

The Chief Priests and the Councillors of the Jews met soon after in the house of Caiaphas the High Priest and plotted together to arrest him by stealth and put him to death ; but they said it must not be during the Festival for fear of a riot. Satan also took possession of Judas Iscariot, one of the Twelve, who went and discussed with the Chief Priests and Officers of the Temple, the best way of betraying Jesus to them. Judas accepted their offer of payment and watched for an opportunity to betray Jesus in the absence of a crowd.

## WEDNESDAY.

NOTE :—*Jesus appears to have spent the day in retirement at Bethany in the house of Lazarus. Nothing of what is recorded can be assigned with certainty to Wednesday.*

## THURSDAY.

**Preparation for the Passover.**

On the first day of the Festival of unleavened bread, when they used to kill the Passover lambs, his disciples said to Jesus :—

“Where shall we go and prepare for the Passover?”

He said to Peter and John :—

“Go into the city, and a man carrying a pitcher of water will meet you; follow him, and say to the owner of the house which he enters :—‘The Teacher says—My time is at hand, where is my room where I may eat the Passover with my disciples?’ He himself will show you a large furnished room upstairs, there make preparations for us.”

So the disciples went out and came into the city, and found everything just as he had told them; and they prepared the Passover.

**The Dignity of Service.**

In the evening as he was going there with the twelve a dispute arose among them as to which was to be regarded as the greatest. Jesus, however, said :—

“Among the nations, their kings lord it over them, and those in authority are styled ‘Benefactors.’ But with you it must not be so. Let the greatest among you become like the youngest, and him who leads like him who serves. Which is the greater—the master at the table or his servant? Is it not the master? Yet I myself am among you as one that serves. You however have stood by me in my trials; and I appoint unto you a Kingdom, just as my Father has appointed one to me, so that you may eat and drink at my table in my Kingdom, and sit on thrones as judges of the twelve tribes of Israel.

### Jesus Washes the Disciples' Feet.

Before the Passover, Jesus knew that the time had come for him to leave the world and go to the Father, and having loved his own who were in the world, he loved them to the end. The devil had already put the thought of betraying him into the mind of Judas Iscariot, the son of Simon. During the supper Jesus—knowing that the Father had put everything into his hands, and that he had come from God, and was to return to God—rose from the table and taking off his upper garments, took a towel and tied it round his waist. He then poured some water into a basin, and began to wash the disciples' feet, and to wipe them with the towel which he had round his waist. When he came to Simon Peter, Peter said :—

"What is the meaning of this, Master? Are you going to wash my feet?"

"You do not understand now what I am doing," replied Jesus, "but you shall by and by."

"You shall never wash my feet!" exclaimed Peter.

"Unless I wash you," answered Jesus, "you can have no share with me."

"Then, Master, not my feet only," exclaimed Simon Peter, "but also my hands and my head."

"He who is bathed," replied Jesus, "needs only to wash his feet, and is otherwise quite clean; and you are clean, yet not all of you." For he knew who was going to betray him, and that was why he said, "all of you are not clean." When he had washed their feet, and had put on his upper garments and returned to the table, he spoke to them again.

"Do you understand what I have done to you?" he asked. "You call me, 'the Teacher' and 'the Master,' and you are right, for I am both. If I,—the Master and the Teacher—have washed your feet, you also ought to wash one another's feet; for I have given you an example, that you should do just as I have done to you. In truth I tell you, a servant is not superior to his master, nor a messenger to the man who sent him. If you know these things, happy are you if you do them. I am not speaking about all of you. I know whom I have chosen; but this is in fulfilment of the words of Scripture—

"He that eats my bread has lifted up his heel against me."

"Hereafter I shall tell you of things before they take place, so that, when they take place, you may believe that I am he. In truth I tell you, he who receives my messenger receives me; and he who receives me receives him who sent me."

### Jesus Points Out the Betrayer.

After saying this, Jesus was troubled in spirit, and said solemnly :—

"In truth I tell you that one of you shall betray me."

The disciples looked at one another, wondering whom he meant.

In great grief they began to ask him, one after another, "Is it I, Master?"

"He who dipped his hand with me in the dish," he replied, "is the one. The Son of Man must go, as Scripture says of him, yet alas for that man by whom the Son of Man is betrayed! For that man it had been better never to have been born!"

And Judas, the traitor, turned to him and said: "Is it I, Master?"

"It is," he answered.

Next to Jesus, at his right hand, was one of his disciples, whom he loved. So Simon Peter made signs to him, and whispered :—

"Tell us who it is that he means."

So he leaned against Jesus' shoulder, and asked him :—

"Who is it, Master?"

"It is he," answered Jesus, "to whom I shall give a piece of bread after dipping it in the dish."

So when he had dipped the bread, he gave it to Judas, the son of Simon Iscariot: and, after he had received it Satan took possession of him. So Jesus said to him :—

"What you are going to do, do quickly." But no one at the table understood why he said this to Judas. Some thought that, as Judas kept the purse, Jesus meant that he was to buy some things needed for the Festival, or to give something to the poor. Directly after he had taken the piece of bread, therefore, Judas went out, and it was night.

When he had gone out, Jesus said :—

"Now the Son of Man is glorified, and God is glorified through him; and God will glorify him in himself—and he shall glorify him forthwith."

### The Last Supper.

"I have most earnestly wished," he said, "to eat this Passover with you before I suffer. For I tell you that I shall not eat it again, until it has been fulfilled in the Kingdom of God."

Then he took some bread, and after he had given thanks he broke it and gave it to them, with the words:—

"This is my body, which is given for you. Do this in memory of me."

And in the same way he took the cup after supper, gave thanks and gave it to them, with the words:—

"Drink of it, all of you; for this is my blood, which ratifies the New Covenant, which is poured out for many for the forgiveness of sins."

"Take this and share it among you. For I tell you that I shall not, after to-day, drink of the juice of the grape, till the Kingdom of God has come."

### The New Commandment.

"My children, I am to be with you a little longer. You shall look for me; and what I said to the Jews—'You cannot come where I am going'—I now say to you. I give you a new commandment—Love one another; love one another even as I have loved you. It is by this that every one shall know that you are my disciples—by your loving one another."

"Where are you going, Master?" asked Peter.

"I am going where you cannot follow me, now," Jesus replied; "but you shall follow me later."

### Peter's Fall Foretold.

Presently Jesus said to them:—

"All of you shall fall away from me to-night; for Scripture says:—

"I will strike down the Shepherd, and the sheep shall be scattered."

"Nevertheless, after I have risen, I will go before you into Galilee."

But Peter said to him—"Even if every one else falls away, I shall not."

"I tell you," answered Jesus, "that you yourself to-day—yes, this very night—before the cock crows twice shall disown me three times."

“Simon! Simon! listen. Satan asked leave to sift you like wheat, but I prayed for you, Simon, that your faith should not fail. But when you have returned to me, strengthen your brethren.”

Peter vehemently protested :—

“Even if I must die with you, I will never disown you!” And they all said the same.

Then he said to them all :—

“When I sent you out without either purse, or bag, or shoes, were you at all in want?”

“No; not at all,” they answered.

“Now, however,” he said, “let him who has a purse, take it and his bag too; and let him who is without a sword sell his cloak and buy one. For I tell you, these words of Scripture must be fulfilled in me :—

“‘He was counted among the transgressors,’ for all that refers to me is on the eve of fulfilment.”

“Master,” they exclaimed, “look, here are two swords!”

“Enough!” said Jesus.

### **The Way, the Truth, and the Life.**

“Do not let your hearts be troubled. Believe in God; believe also in me. In my Father’s Home there are many dwellings. If there were not I would have told you, for I am going to prepare a place for you. And, if I go to prepare a place for you, I shall return and take you with me, so that you may be where I am; and where I am going you know the way.”

“We do not know where you are going, Master,” said Thomas; “how then can we know the way?”

Jesus answered :—“I am the Way, and the Truth, and the Life; no one ever comes to the Father except through me. If you had known me, you would have known my Father also; after this you know him and have seen him.”

“Master,” said Philip, “only show us the Father, and we shall be satisfied.”

“Have I been so long among you,” said Jesus, “and yet you do not know me, Philip? He who has seen me has seen the Father; how can you ask me, then, to show you the Father? Do you not believe that I am in the Father, and the Father in me? In my teaching I do not speak on my own authority; but the Father himself



dwelling in me, does his own work. Believe me, all of you, that I am in the Father and he in me, or else believe me because of what I have done. In truth I tell you, he who trusts in me shall himself do the work that I am doing; and he shall do greater works still, because I am going to the Father. And, whatever you ask, in my name, I will do, that the Father may be glorified in the Son. If you ask anything, in my name, I will do it.

"If you love me, you will keep my commandments, and I will ask the Father, and he will give you another Helper, to be with you always—the Spirit of Truth. The world cannot receive this Spirit, because it does not see him or know him, but you know him, because he is always with you, and is within you. I will not leave you bereaved; I will come to you. In a little while the world shall see me no more, but you shall still see me. Because I am living, you shall live also. At that time you shall know that I am in the Father, and you in me, and I in you. It is he who has my commands and obeys them, that loves me; and he who loves me shall be loved by my Father, and I will love him, and will reveal myself to him fully."

"Master," said Judas (not Judas Iscariot), "why are you going to reveal yourself to us, and not to the world?"

"Whoever loves me," he replied, "will obey me; and my Father will love him, and we will come to him and make our home with him. He who does not love me will not obey me; yet the message to which you are listening is not my own, but the Father's who sent me.

"I have told you all this while still with you, but the Helper—the Holy Spirit, whom the Father will send in my name—he will teach you all things, and will recall to your minds all that I have said to you. Peace I leave with you! My own peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled, neither be timid. You heard me say that I was going away and would return to you. Had you loved me, you would have been glad that I was going to the Father, because the Father is greater than I. And now I have told you before it happens, that, when it does happen, you may believe in me. I will not talk with you much more, for the prince of the world is coming. He and I have nothing in common; but he is coming that the world may see that I love the Father, and that I do as the Father commanded me."

### The Vine and the Branches.

"I am the True Vine, and my Father is the Vine-dresser. Any unfruitful branch in me he cuts off, and every fruitful branch he prunes, that it may bear more fruit. You are already clean because of the teaching that I have given you. Continue in me, and let me continue in you. As a branch cannot bear fruit by itself, unless it remains united to the vine; no more can you, unless you remain united to me. I am the vine, you are the branches. He that remains united to me, while I remain united to him, bears abundant fruit; for you can do nothing apart from me. If any one does not remain united to me, he is thrown away, as a branch would be, and dries up. Such branches are collected and thrown into the fire, and are burnt. If you remain united to me, and my teaching remains in you, ask whatever you wish, and it shall be done for you. It is by your bearing fruit plentifully, and so showing yourselves my disciples, that my Father is honoured. As the Father has loved me, so have I loved you; continue in my love. If you obey my commands, you shall continue in my love; just as I have obeyed the Father's commands and continue in his love. I have told you all this so that my joy may be yours, and that your joy may be complete. This is my command—Love one another, as I have loved you. No one can show greater love than by laying down his life for his friends. And you are my friends, if you do what I command you. I no longer call you 'servants,' because a servant does not know what his master is doing; but I have called you 'friends,' because I have made known to you everything that I learnt from my Father. It was not you who chose me, but I who chose you, and appointed you to go and bear fruit—fruit that should remain, so that the Father might grant you whatever you ask in my name."

### The World and the Spirit of Truth.

"I am giving you these commands that you may love one another. If the world hates you, remember that it first hated me. If you belonged to the world, the world would love its own. You do not belong to the world, because I have chosen you out of the world, for this reason the world hates you. Remember what I said to you—'A servant is not greater than his master.' If they

have persecuted me, they will also persecute you; if they obeyed my instructions, they will also obey yours. But they will do all this to you, because you bear my name, for they do not know him who sent me. If I had not come and spoken to them, they would have had no sin to answer for; but now, they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them such work as no one else ever did, they would have had no sin to answer for; but now, they have both seen and hated both me and my Father. But this is in fulfilment of what is said in their Law—

‘They hated me without cause.’

“But, when the Helper comes, whom I will send to you from the Father—the Spirit of Truth, who comes from the Father—he will bear witness to me; yes, and you also are to bear witness, because you have been with me from the beginning.

“I have spoken to you in this way so that you may not stumble. They will expel you from their Synagogues; indeed the time is coming when any one who kills you will think that he is serving God. They will do this, because they have not known the Father, nor me. But I have spoken to you of these things that, when they happen, you may remember that I told you about them. I did not tell you all this at first, because I was with you. But now I am to return to him who sent me; and yet none of you asks me—‘Where are you going?’ although your hearts are full of sorrow at all that I have been saying to you. Yet I am telling you the truth, it is for your good that I should go away, for otherwise the Helper will never come to you, but, if I go, I will send him to you. And when he comes he will convict the world in respect of sin, of righteousness, and of judgment; of sin, for men do not believe in me; of righteousness, for I am going to the Father, and you will see me no longer; of judgment, for the prince of this world has been condemned. I have still much to say to you, but you cannot bear it now. Yet when he—the Spirit of Truth—comes, he shall guide you into all Truth; for he shall not speak on his own authority, but he shall speak of all that he hears; and he shall tell you of the things that are to come. He shall glorify me; because he shall take of what is mine, and shall show it to you. Every-

thing that the Father has is mine; that is why I said that he takes of what is mine, and shall show it to you."

### A Farewell Message.

"In a little while you shall no longer see me; and then in a little while you shall see me again." At this some of his disciples said to one another:—"What does he mean by saying to us, 'In a little while you shall not see me, and then in a little while you shall see me again;' and by saying, 'Because I am going to the Father?' What does he mean by, 'In a little while?' We do not understand what he means." Jesus saw that they wanted to ask him a question, and so he said:—

"Are you asking one another what I meant by saying 'In a little while you shall not see me; and then in a little while you shall see me again?' In truth I tell you, that you shall weep and mourn, but the world shall rejoice; you shall mourn, but your mourning shall turn to joy. A woman in labour is in sorrow because her time has come; but no sooner is the child born, than she forgets her trouble in her joy that a man has been born into the world. You, in the same way, are sorry now; but I will see you again, and your hearts shall rejoice, and no one shall rob you of your joy. And at that time you shall ask me for nothing; in truth I tell you, if you ask the Father for anything, he will grant it to you in my name. Thus far you have asked for nothing in my name; ask, and you shall receive, so that your joy may be full.

"I have told you all this in figurative language; the time is coming, however, when I will speak no longer to you in figures, but will tell you about the Father plainly. You shall ask, at that time, in my name; and I do not say that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me, and have believed that I came from the Father. I came out from the Father, and have come into the world; and now I am leaving the world, and going to the Father."

"Now," exclaimed the disciples, "you are using plain language and not speaking in figures at all. Now we are sure that you know everything, and need not wait for any one to question you. This makes us believe that you came from God."

"Do you really believe that?" Jesus answered. "Listen!

the time is coming—indeed it has already come—when you shall be scattered, each going his own way, and shall leave me alone; and yet I am not alone, because the Father is with me. I have told you this, so that in me you may have peace. In the world you shall have trouble; yet, take courage! I have conquered the world.”

### Jesus Prays for his Disciples.

When Jesus had said this he raised his eyes toward heaven, and said :—

“ Father, the hour has come; glorify thy Son, that thy Son may glorify thee; even as thou gavest him power over all mankind, that he should give eternal life to all whom thou hast given him. And eternal life is this—to know thee the one true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth by completing the work which thou hast given me to do; and now, Father, glorify me with the glory which I had beside thee before the world began.

“ I have revealed thee to those whom thou gavest me out of the world; they were thine, and thou gavest them to me; and they have kept thy commands. They know now that everything that thou gavest me was from thee; for I have given them the teaching which thou gavest me, and they received it, and clearly understood that I came from thee, and they believed that thou didst send me. I pray for them; I do not pray for the world, but for those whom thou hast given me, for they are thine. All that is mine is thine, and all that is thine is mine—and I am glorified in them: Now I am to be in this world no longer, but they are still in the world, and I am coming to thee. Holy Father, keep them faithful to thy name which thou hast given me, that they may be one, as we are. Whilst I was with them, I kept them faithful and I have guarded them; and not one of them has been lost, except that lost one\*—in fulfilment of Scripture. But now I am coming to thee; and I am speaking thus, while still in the world, that they may have my own joy, in all its fulness. I have given them thy message; and the world hates them, because they do not belong to the world, even as I do not belong to the world. I do not ask thee to take them out of the world, but to keep

\* *i.e.*, Judas Iscariot.

them from its evil. They do not belong to the world, even as I do not belong to the world. Sanctify them by the truth; thy message is truth. Just as thou hast sent me into the world, so I send them into the world. And it is for their sakes that I consecrate myself, so that they also may be truly consecrated.

"But it is not for them alone that I pray, but also for those who believe in me through their message, that they all may be one—that as thou, Father, art in me and I in thee, so they also may be in us—that so the world may believe that thou didst send me. I have given them the glory which thou gavest me, that they may be one as we are one—I in them and thou in me—that so they may be perfected in one, and thus the world may know that thou hast sent me, and that thou hast loved them as thou hast loved me. Father, my desire for all those whom thou hast given me is, that they may be with me where I am, so that they may see the glory which thou hast given me; for thou didst love me before the foundation of the world. O righteous Father, though the world did not know thee, I knew thee; and these men knew that thou hast sent me. I have made thee known to them, and will do so still; that the love which thou hast had for me may be in their hearts, and that I may be in them also. Rise, let us go hence."

So after they had sung a hymn, they went out, crossed the brook Kidron, and went up the Mount of Olives.

## FRIDAY.

### In Gethsemane.

Presently they came to a place called Gethsemane, and Jesus said to his disciples, "Sit down here while I go and pray farther on."

He took with him Peter, James, and John, and began to be greatly amazed and sorely troubled, and he said:—"My soul is exceeding sorrowful even to death; wait here and watch."

Going a little forward, he threw himself on the ground, and prayed that, if it were possible, he might be spared that time of agony, but he added:—"Nevertheless not my will but thine be done."

There then appeared to him an angel from Heaven, who strengthened him. And, as his anguish became

intense, he prayed still more earnestly, while his sweat was like great drops of blood falling on the ground. When he rose from prayer and came to the disciples he found them sleeping for sorrow.

"Simon," he said to Peter, "are you asleep? Could you not watch for one hour? Watch and pray," he said to them all, "that you may not fall into temptation. True, the spirit is eager, but the body is weak."

He went away a second time and prayed.

"My Father," he said, "if it is impossible for this cup to pass without my drinking it, thy will be done!"

And coming back again he found them asleep, for their eyes were heavy. So he left them, and went away again, and prayed a third time, using again the same words.

Then he came to the disciples, and said:—

"Sleep on now, and rest yourselves. Hark! the time is close at hand when the Son of Man is to be betrayed into the hands of wicked men. Up, let us be going. Look! my betrayer is close at hand."

### Jesus Arrested.

While he was still speaking, Judas, one of the Twelve, came up; and with him a crowd of people, with swords and clubs, sent by the Chief Priests, the teachers of the Law, and the Elders. Now the betrayer had arranged a sign with them.

"The man whom I kiss," he had said, "is the one; arrest him, and take him away safely."

Judas went up to Jesus at once, and said:—"Master!" and kissed him; on which Jesus said to him:—"Judas, is it by a kiss that you betray the Son of Man?" Then Jesus, aware of all that was coming upon him, went to meet them, and said:—

"For whom are you looking?"

"Jesus of Nazareth," was their answer.

"I am he," said Jesus.

When Jesus said, "I am he," they drew back and fell to the ground. So he again asked for whom they were looking, and they answered:—"Jesus of Nazareth."

"I have already told you that I am he," Jesus replied, "so, if it is for me that you are looking, let these men go."

He said this that his words might be fulfilled:—"Of those whom thou hast given me I have not lost one."

But when those who were round Jesus saw what was going to happen, they exclaimed :—"Master, shall we use our swords?"

And, Simon Peter, who had a sword with him, drew it, and struck the High Priest's servant, and cut off his right ear. (The servant's name was Malchus.)

On which Jesus said :—"Let me at least do this;" and touching his ear he healed the wound.

"Put up your sword," he said to Peter, "for all who draw the sword shall die by the sword. Do you think that I cannot ask my Father for help, when he would at once send me more than twelve legions of angels? But in that case how would the Scriptures be fulfilled, which say that this must be?"

"Shall I not drink the cup which the Father has given me?"

Then, turning to the Chief Priests and Officers of the Temple and Elders, who had come to seize him, he said :—

"Have you come out, as if for a robber, with swords and clubs? When I was with you day after day in the Temple, you did not lay hands on me; but now, your opportunity has come, and that of the power of darkness."

Then all the disciples forsook him and fled.

One young man did indeed follow him, wrapped only in a linen sheet, and when they tried to arrest him he left the sheet in their hands, and fled naked.

### Jesus before the High Priest.

So the soldiers, with their Commanding Officer and the Jewish police, seized Jesus and bound him, and took him first of all to Annas. Annas was the father-in-law of Caiaphas, the High Priest that year. It was this Caiaphas who had advised the Jews, that it was best that one man should die for the people.

Meanwhile Simon Peter followed Jesus, and so did another disciple. The latter being well-known to the High Priest, went with Jesus into the High Priest's court-yard, while Peter stood outside by the door until the other disciple went out and spoke to the portress, and brought Peter in. So the maid, the portress, said to Peter :—

"Are you not also one of this man's disciples?"

"No, I am not," he said.



The servants and police-officers were standing round a charcoal fire, which they had made because it was cold, and were warming themselves. Peter, too, was with them, standing and warming himself.

The High Priest then questioned Jesus about his disciples and about his teaching.

Jesus answered:—"I have spoken to all the world openly. I always taught in some Synagogue, or in the Temple, places where all the Jews assemble, and I never taught in secret. Why question me? Question those who have listened to me as to what I said to them. They must know what I said."

When Jesus said this, one of the police-officers, who was standing near, gave him a blow with his hand.

"Do you answer the High Priest like that?" he exclaimed.

"If I said anything wrong, give evidence about it," replied Jesus; "but if not, why do you strike me?"

Annas then sent him bound to Caiaphas the High Priest.

Meanwhile the Chief Priests and the whole Council were trying to get evidence against Jesus in order to put him to death, but could find none; for though many gave false evidence against him, their evidence did not agree. At last some men stood up, and gave this false evidence against him:—

"We ourselves heard him say, 'I will destroy this Temple made with hands, and in three days build another made without hands.'"

Yet not even on that point did their evidence agree. Then the High Priest stood up, and asked Jesus:—

"Have you no answer to make?" "What is this which these men are saying against you?"

But Jesus remained silent, and gave no reply.

On this the High Priest said to him:—"I adjure you, by the Living God, to tell us whether you are the Christ, the Son of God."

"I am," replied Jesus; "and you shall all see the Son of Man sitting on the right hand of the Almighty; and coming in the clouds of heaven."

At this the High Priest tore his robes.

"Why do we want any more witnesses?" he exclaimed.

"You have heard his blasphemy? What is your verdict?"

They all condemned him to be worthy of death.

Then they spat in his face, and struck him, while others beat him with rods saying when they had blindfolded him :—

“Now play the Prophet for us, you Christ! Who was it that struck you?”

### Peter's Denial.

While Peter was in the courtyard below, one of the High Priest's maidservants came up; and, seeing Peter warming himself, she looked closely at him, and exclaimed :—

“Why, you were with this Jesus, the Nazarene!” But Peter denied it.

“I neither know nor understand what you mean,” he replied.

Then he went out into the porch and a cock crowed. Soon afterwards one of the by-standers again said to him :—

“You certainly are one of them; you too are a Galilean! I know by your accent.” But he began to swear with the most solemn oaths.

“I do not know the man at all.” At that moment, for the second time, a cock crowed :—

And the Master turned and looked at Peter; and Peter remembered the words that the Master had said to him :—  
“Before a cock has crowed twice to-day, you will disown me three times;” and he went out and wept bitterly.

### Jesus before Pilate.

At the dawn of day, the Chief Priests, after holding a consultation with the Elders and teachers of the Law,—and the whole Council—put Jesus in irons and took him away, and gave him up to Pilate, the Governor.

But they did not enter the Government House themselves, lest they should become ‘defiled’ and so be unable to eat the Passover. Therefore Pilate came out and said to them :—

“What charge do you bring against this man?”

“If he were not a criminal, we would not have handed him over to you,” they answered.

“Take him yourselves,” said Pilate, “and try him by your own Law.”

"We have no authority to put any one to death," the Jews replied—in fulfilment of what Jesus had said when he predicted the kind of death he was to die.

And they began to accuse him, saying:—"We found this man misleading our people, forbidding them to pay taxes to the Emperor, and giving out that he himself is the Christ, a King."

While such charges were being brought against him by the Chief Priests and Elders, Jesus made no reply. Then Pilate said to him:—

"Do you not hear how many charges they are making against you?"

Yet Jesus made no reply—not even a single word—so that the Governor was greatly astonished.

Pilate then re-entered the Government House, and calling Jesus to him, asked:—

"Are you the King of the Jews?"

"Do you ask me that of yourself?" replied Jesus. "or did others say it to you about me?"

"Am I a Jew?" was Pilate's answer. "It is your own nation and the Chief Priests who have handed you over to me. What have you done?"

"My kingdom," Jesus replied, "is not of this world. If it were, my servants would fight to prevent my being given up to the Jews; but my kingdom is not an earthly one."

"So then you are a King?" exclaimed Pilate.

"Yes, it is true I am a King," answered Jesus. "I was born for this, I have come into the world for this—to bear testimony to the truth. Every one who is a friend of truth listens to my voice."

"What is truth?" exclaimed Pilate.

After this, he went out to the Jews again, and said:—"I cannot charge him with any crime."

But they insisted:—

"He is stirring up the people, by his teaching, all through Judæa; from Galilee where he began to this city."

At this, Pilate asked if the man was a Galilæan; and, having satisfied himself that Jesus came under Herod's jurisdiction, he sent him to Herod, who also was in Jerusalem at the time.

### Jesus before Herod.

When Herod saw Jesus, he was exceedingly pleased, for he had been wanting to see him for a long time, having heard a great deal about him; and he hoped to see some miracle done by him. So he questioned him at some length, but Jesus made no reply. Meanwhile the Chief Priests and the teachers of the Law stood by and vehemently accused him. And Herod, with his soldiers, treated Jesus with scorn; he mocked him by throwing a gorgeous robe round him, and then sent him back to Pilate. And Herod and Pilate became friends again that very day, for they had been for some time at enmity.

### Jesus before Pilate again.

Then Pilate summoned the Chief Priests, and the leading men, and the people, and said to them:—

"You brought this man before me charged with misleading the people; and yet, though I examined him before you, I did not find him to blame for any of the things of which you accuse him; nor did Herod either; for he has sent him back to us. And, as a fact, he has not done anything deserving death; so I shall chastise him lightly and let him go."

Now at the Feast, the Governor was accustomed to grant the people the release of any one prisoner whom they might choose. At that time they had a notorious prisoner called Barabbas who had committed murder during a riot. So, when the rabble went up and began to ask Pilate to follow his usual custom, he answered:—

"Do you want me to release the King of the Jews to you?" For he saw that it was out of jealousy that the Chief Priests had given Jesus up to him.

But the Chief Priests and the Elders persuaded the rabble to ask for Barabbas, and to kill Jesus. The Governor, however, said to them:—

"Which of these two do you wish me to release to you?"

"Barabbas," they answered.

"What then," Pilate asked, "shall I do with Jesus who is called Christ?"

"Let him be crucified," they all replied.

"Why, what harm has he done?" Pilate said to them for the third time. "I have found nothing worthy of death in him. So I will chastise him and let him go."

Accordingly Pilate scourged Jesus, after which the soldiers took him into the Government House, and gathered the whole company round him. They stripped him, and put on him a red military cloak, and, having twisted some thorns into a crown, put it on his head, and a reed in his right hand, then, kneeling before him, they mocked him, saying :—

“Long live the King of the Jews!”

They spat on him and struck him repeatedly on the head with the reed. Then Pilate again came outside, and said to the people :—

“Look! I am bringing him out to you, so that you may see that I find no crime in him.”

So Jesus came outside, wearing the crown of thorns and the red cloak; and Pilate said to them :—

“Just look at the man!”\*

When the Chief Priests and the police-officers saw him, they shouted :—

“Crucify him! Crucify him!”

“Take him yourselves and crucify him,” said Pilate.

“For I find nothing against him.”

“But we,” replied the Jews, “have a Law, by which he ought to die for calling himself the Son of God.”

When Pilate heard this he became still more alarmed; and, going into the Government House again, he said to Jesus :—

“Where do you come from?”

But Jesus made no reply. So Pilate said to him :—

“Do you refuse to speak even to me? Do you not know that I have power to release you or to crucify you?”

“You would have no power over me at all,” answered Jesus, “if it had not been given you from above; and, therefore, the man who betrayed me to you is more guilty than you.”

This made Pilate wish to release him; but the Jews shouted :—

“If you release that man, you are no friend of the Emperor! Any one who makes himself out to be a King is against the Emperor!”

When he heard these words, Pilate brought Jesus out, and took his seat upon the bench at a place called ‘The Pavement.’

\* Probably an appeal to their sense of pity.

While he was sitting on the bench, his wife sent this message to him :—

“Do not have anything to do with that innocent man. I have been very unhappy to-day in a dream, on account of him.”

It was the Passover Preparation Day, and about noon. Then he said to the Jews :—

“Look at your King !”

At which the people shouted :—

“Away with him ! Away with him ! Crucify him !”

“What ! Crucify your King ?” exclaimed Pilate.

“We have no King but the Emperor,” replied the Chief Priests.

When Pilate saw that he made no headway, but rather that a riot was impending, he took some water, and washed his hands before the crowd, and said :—

“I am not responsible for the death of this righteous man, you must answer for it yourselves.”

And all the people answered :—

“His blood be on us and on our children !”

And as they persisted in loudly demanding his crucifixion, their clamour gained the day, for Pilate wishing to satisfy the crowd decided to grant their demand. So he released Barabbas, who had been put in prison for riot and murder and gave Jesus up to be dealt with as they pleased.

### The Remorse of Judas.

Then Judas, who had betrayed him, seeing that Jesus was condemned, repented of what he had done, and returned the thirty pieces of silver to the Chief Priests and Elders.

“I did wrong in betraying an innocent man to death,” he said.

“What is that to us ?” they replied. “That is your business.”

Judas flung down the pieces of silver in the Temple, and went away and hanged himself. The Chief Priests took the money, but they said :—

“It is illegal to put it into the Temple treasury, because it is blood-money.”

So, after consultation, they bought with it the “Potter’s Field” for a burial-ground for foreigners; and that is why that field is called the “Field of Blood” to this very

day. Then were the words spoken by the Prophet Jeremiah fulfilled :—

“They took the thirty pieces of silver, the price of him that was valued, whom some of the people of Israel valued, and gave them for the Potter’s field, as the Lord commanded me.”

### **The Crucifixion.**

So they led Jesus away, carrying his own cross, but on the way they laid hold of Simon, of Cyrene, the father of Alexander and Rufus, who was coming in from the country, and they made him carry the cross behind Jesus. A great crowd of people followed, many being women who beat their breasts and wailed for him. But Jesus turned and said to them :—

“Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. The time, I tell you, is coming, when they shall say—‘Happy are the women who are barren, and those who have never nursed children.’ Then people shall begin to say to the mountains,—‘Fall on us,’ and to the hills,—‘Cover us.’ If what you see is done while the tree is green, what shall happen when it is dry?”

There were also two criminals, led out to be executed with Jesus.

On reaching a place named Golgotha, from its likeness to a skull, they gave him some wine to drink which had been mixed with gall; but, after tasting it, Jesus refused to drink it.

There at nine o’clock they crucified Jesus and the criminals, one on the right, and the other on the left.

Then Jesus said :—

“Father, forgive them, for they do not know what they are doing.”

Pilate wrote a notice and put it up over the cross :—

“JESUS OF NAZARETH, THE KING OF THE JEWS.”

This notice was read by many of the Jews, because the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, and Greek. The Jewish Chief Priests therefore said to Pilate :—

“Do not write ‘The King of the Jews,’ but that he said :—‘I am King of the Jews.’” But Pilate answered :—“What I have written, I have written.”

When the soldiers had crucified Jesus, they took his clothes including his coat, and divided them into four shares—a share for each soldier. The coat had no seam, being woven in one piece from top to bottom. So they said to one another :—

“Let us not tear it, but let us cast lots for it.” This was in fulfilment of the words of Scripture—

“They shared my garments among them,  
And for my clothing they cast lots.”

And when they had done this they sat down and kept watch over him there, while the people stood looking on. The passers-by railed at him, wagging their heads, as they said :—

“Ah! you who ‘destroy the Temple and build it in three days,’ save yourself!”

“If you are the Son of God, come down from the cross.”

In the same way the Chief Priests, with the teachers of the Law, said to one another in mockery :—

“He saved others, but he cannot save himself! Let the Christ, the King of Israel, come down from the cross now, that we may see and believe.

“He trusted in God; if God wants him, let him now deliver him, for he said, ‘I am the Son of God.’”

One of the criminals hanging beside Jesus railed at him, and said :—

“Are you not the Christ? Save yourself and us, then.”

But the other rebuked him.

“Have you no fear of God,” he said, “now that you are under the same sentence? And we justly so, for we are only receiving our dues, but this man has done nothing wrong. Jesus,” he went on, “remember me when you come into your Kingdom.”

And Jesus answered :—

“I tell you, this very day, you shall be with me in Paradise.”

When Jesus saw his mother, and the disciple whom he loved, standing near, he said to his mother :—

“There is your son.”

Then he said to that disciple :—

“There is your mother.”

And from that very hour the disciple took her into his home.



At noon darkness came over the whole country, lasting till three in the afternoon. And at three, Jesus called out loudly :—

“My God, my God, why hast thou forsaken me?”

Some of those standing by heard it, and said :—

“Listen! He is calling for Elijah!”

Afterwards, knowing that everything was now finished, Jesus said, in fulfilment of the words of Scripture :—

“I am thirsty.”

There was a bowl standing there full of sour wine; so having soaked a sponge with the wine they held it up to his mouth on a reed, and when Jesus had received the wine, he exclaimed :—

“It is finished!”

Then, with a loud cry he said :—

“Father, into thy hands I commit my spirit,” and expired.

Suddenly the curtain of the Temple was torn in two from top to bottom, the earth shook, the rocks were torn asunder, the tombs opened, and the bodies of many of God’s people who had fallen asleep rose, and leaving their tombs, they went, after the resurrection of Jesus, into the Holy City, and appeared to many people. The Roman Captain, and the men with him who were watching Jesus, on seeing the earthquake and all that happened, became greatly frightened and exclaimed :—

“This really was the Son of God!”

And when the people who had collected saw what had occurred, they went home beating their breasts.

Among the spectators watching from a distance were many women who had followed Jesus from Galilee and had been attending on him, such as Mary of Magdala, Mary the mother of James and Joseph, and Salome the mother of Zebediah’s sons.

It was the Preparation Day, and so, to prevent the bodies from remaining on the crosses during the Sabbath (for that Sabbath was a great day), the Jews asked Pilate to have the legs broken and the bodies removed. Accordingly the soldiers came and broke the legs of the others who had been crucified with Jesus; but, on coming to him, when they saw that he was already dead, they did not break his legs. One of the soldiers, however, pierced his side with a spear, and blood and water immediately flowed from it. This is the statement of one who actually

saw it—and his statement may be relied upon, and he knows that he is speaking the truth—and he makes it in order that you also may believe. For all this took place in fulfilment of the words of Scripture:—

“Not one of his bones shall be broken.”

And the other passage which says:

“They shall look upon him whom they pierced.”

### The Burial.

Towards evening a rich man from Ramah, named Joseph, a Councillor of good position, who had not concurred in the plans and acts of the Council and had become a disciple of Jesus, but secretly for fear of the Jews, went in boldly to Pilate and asked for the body of Jesus. Pilate was surprised to hear that he was already dead, so he sent for an officer and enquired, and on learning from him that he was really dead, he gave the body to Joseph.

Nicodemus, too—who had visited Jesus, by night—came with a mixture of myrrh and aloes, nearly a hundred pounds in weight. These two took the body of Jesus, and wound it in linen with the spices, according to the Jewish mode of burial. At the place where Jesus was crucified there was a garden, and in the garden a new tomb in which no one had ever been laid. And so, because of its being the Preparation Day, and as the tomb was close at hand, they laid Jesus there and rolled a stone up against the entrance of the tomb. Mary of Magdala, and Mary the mother of James and Joseph, saw the tomb and how the body of Jesus was laid, and then went home, and prepared spices and perfumes.

### SATURDAY.

#### The Watch at the Tomb.

The next day—that is, the day after the Preparation Day—the Chief Priests and Pharisees came in a body to Pilate, and said:—

“Sir, we remember that, during his lifetime, that impostor said, ‘I will rise after three days.’ Give orders to guard the tomb, therefore, till the third day, lest his disciples come and steal him, and then say to the people, ‘He has risen from the dead,’ and so the last imposture will be more injurious than the first.”

"You may have a guard," was Pilate's reply; "go and make the tomb as fast as you can."

So they went and made the tomb fast, sealing the stone, and setting the guard.

## SUNDAY.

### The Resurrection.

Suddenly, before dawn on the first day of the week, there was a great earthquake. For an angel of the Lord descended from Heaven, and came and rolled away the stone, and sat upon it. His appearance was as dazzling as lightning, and his clothing was as white as snow; and the guard trembled violently with fear and became like dead men.

Early the same morning, while it was still dark, Mary of Magdala, with the other Mary and Salome, went to the tomb, and saw that the stone had been removed. So Mary came running to Simon Peter, and to that other disciple whom Jesus loved, and said to them:—

"They have taken away the Master out of the tomb, and we do not know where they have laid him!" Though the story of the women seemed to them an idle tale, Peter started off with the other disciple, and went to the tomb. They both ran, but the other disciple outran Peter, and reached the tomb first. Stooping down, he saw the linen wrappings lying there, but did not go in. When Simon Peter came up he went directly into the tomb and looked at the linen wrappings, lying there, and the cloth which had been upon Jesus' head, not lying with the wrappings, but rolled up in a place by itself. Then the other disciple, who had reached the tomb first, went inside, too, and he saw for himself and was convinced. For they did not then understand the passage of Scripture which says that Jesus must rise again from the dead. The disciples then returned to their home.

### Jesus Appears to Mary.

Meanwhile Mary stood close outside the tomb, weeping. As she wept, she leaned forward into the tomb, and saw two angels clothed in white sitting one at the head and the other at the feet, where the body of Jesus had been lying.

"Why are you weeping?" they asked.

"Because they have taken my Master away," she answered, "and I do not know where they have laid him."

After saying this, she turned round, and saw Jesus standing there, but did not recognize him.

"Why are you weeping? Whom are you seeking?" he asked.

Supposing him to be the gardener, Mary answered:—

"If it was you, Sir, who carried him away, tell me where you have laid him, and I will take him away."

"Mary!" said Jesus.

She turned round, and exclaimed in Hebrew:—

"Rabboni!" that is "Teacher."

"Do not cling to me," Jesus said; "I have not yet ascended to the Father. But go to my brethren, and tell them that I am ascending to my Father and their Father, my God and their God."

Mary of Magdala went and told the disciples that she had seen the Master, and that he had said this to her.

### Jesus Appears to the Women from Galilee.

As the other women who had accompanied Jesus from Galilee went very early on the first day of the week to the tomb with the spices that they had prepared, they were saying to one another:—

"Who will roll away the stone for us from the entrance of the tomb?" for it was very large.

But, on looking up, they saw that the stone had already been rolled back. Going into the tomb, they saw a young man sitting on their right, in a white robe, and they were frightened. But he said to them:—

"Do not be frightened; you are looking for Jesus of Nazareth who has been crucified; he has come to life again, he is not here! Look! This is the place where they laid him. But go, and say to his disciples and to Peter, 'He is going before you into Galilee; there you shall see him, as he told you.'"

On this they left the tomb quickly, terrified but with great joy, and ran to tell the news to the disciples. Suddenly Jesus met them.

"Peace be to you!" he said.

They went up to him, and clasped his feet, bowing to the ground before him. Then Jesus said to them:—

"Do not be afraid; go and tell my brethren to set out for Galilee, and they shall see me there."

### **The Report of the Watch.**

While they were on their way, some of the guard came into the city, and reported to the Chief Priests everything that had happened. So they and the Elders met and, after consultation, gave a large sum of money to the soldiers, and told them to say that his disciples came in the night, and stole him while they were asleep; "and should this come to the Governor's ears," they added, "we will satisfy him, and screen you."

So the soldiers took the money, and did as they were told. And this story has been current among the Jews from that day to this.

### **Jesus Appears on the Road to Emmaus.**

It happened that very day that two of the disciples were going to a village called Emmaus, which was about seven miles from Jerusalem, talking together, as they went, about all that had just taken place. While they were talking about these things and discussing them, Jesus himself came up and joined them; but they were kept from recognizing him.

"What is this that you are discussing so earnestly as you walk along?" Jesus asked.

They stopped, and with sad looks on their faces, one of them, named Cleopas, replied:—

"Are you a stranger lodging by yourself in Jerusalem, that you have not heard of the things that have happened there within the last few days?"

"What things?" asked Jesus.

"Why, about Jesus of Nazareth," they answered, "who was a Prophet before God and all the people, whose power was felt in both word and deed; and whom the Chief Priests and our leading men gave up to be sentenced to death, and crucified. But we were hoping that he was the Destined Deliverer of Israel; yes, and besides all this, it is now three days since these things occurred. And what is more, some of the women among us have greatly astonished us. They went to the tomb at daybreak, and, not finding the body of Jesus there, came and told us that they had seen a vision of angels who told them that he was alive. So some of our number went to the tomb and found everything just as the women had said; but they did not see Jesus."

Then Jesus said to them:—

"O dull-witted and slow to believe all that the Prophets have said! Was it not necessary for the Christ to undergo this suffering before entering upon his glory?"

Then, beginning with Moses and continuing through all the Prophets, he explained to them all through the Scriptures the passages that referred to himself. When they got near the village to which they were walking, Jesus appeared to be going further; but they pressed him to stay with them, for they said:—"It is getting towards evening, and the sun is already low."

So he went in to stay with them. After he had taken his place at table with them, he took the bread and blessed it; then he brake it, and gave it to them. Then their eyes were opened, and they recognized him; but he disappeared from their sight.

"How our hearts glowed," they said to each other, "while he talked to us on the road, and explained the Scriptures!"

Then they got up at once and returned to Jerusalem, where they found the Eleven and their companions all together, who told them that the Master had really risen, and had appeared to Simon. Then they also related what had happened during their walk, and how they had recognized Jesus at the breaking of the bread.

### Jesus Appears to the Disciples.

In the evening of the same day—the first day of the week—when the doors of the room, in which the disciples were, were shut for fear of the Jews, Jesus came and stood among them and said:—"Peace be with you."

They were terrified and alarmed, and thought they saw a spirit, but Jesus said to them:—

"Why are you so startled? and why do doubts arise in your minds? Look at my hands and my feet, and see that it is I. Feel me, and look at me, for a spirit has not flesh and bones, as you see I have."

After saying this he showed them his hands and his feet.

While they were still unable to believe it all for very joy and wonder, Jesus said to them:—

"Have you anything here to eat?"

They handed him a piece of broiled fish, and he took it and ate it before their eyes.

Again Jesus said to them :—"Peace be with you. As the Father has sent me so do I also send you."

After saying this, he breathed on them, and said :—

"Receive the Holy Spirit; if you remit any one's sins, they have been remitted; and, if you retain them, they have been retained."

### **Jesus Appears to Thomas.**

But Thomas was not with them when Jesus came; so the rest of the disciples said to him :—"We have seen the Master!"

"Unless I see the marks of the nails in his hands," he replied, "and put my finger into the wounds, and put my hand into his side, I will never believe it."

A week later the disciples were again in the house, and Thomas with them. Though the doors were shut, Jesus came and stood among them, and said :—"Peace be with you." Then he said to Thomas :—

"Place your finger here, and look at my hands; and place your hand here, and put it into my side; and be not incredulous, but believe."

And Thomas exclaimed :—

"My Master, and my God!"

"Because you have seen me you have believed," said Jesus. "Blessed are they who have not seen, and yet have believed!"

### **Jesus Appears to Seven Disciples by the Sea.**

Later on, Jesus showed himself again to the disciples by the Sea of Tiberias. He did it in this way,—Simon Peter, Thomas, Nathanael of Cana in Galilee, Zebediah's sons, and two other disciples of Jesus, were together, when Simon Peter said :—"I am going fishing."

"We will come with you," said the others.

They went out and got into the boat, but caught nothing that night. Just as day was breaking, Jesus came and stood on the beach; but the disciples did not recognize him.

"My children," he said, "have you anything to eat?"

"No," they answered.

"Cast your net to the right of the boat," he said, "and you shall find fish."

So they cast the net, and now they could scarcely haul

t in for the number of fish. Upon this the disciple whom Jesus loved said to Peter :—

“It is the Master!”

When Simon Peter heard the words,—“It is the Master,” he fastened his coat round him (for he had taken it off), and threw himself into the sea. But the rest of the disciples came in the boat, for they were only about a hundred yards from shore, dragging the net full of fish. When they had come ashore, they found a charcoal fire ready, with some fish already on it, and some bread as well.

“Bring some of the fish which you have just caught,” said Jesus. So Simon Peter got into the boat and hauled the net ashore full of large fish, a hundred and fifty-three of them; and yet, although there were so many, the net had not been torn.

And Jesus said to them :—“Come and take your breakfast.”

Not one of the disciples ventured to ask him who he was, for they knew that it was the Master. Jesus went and took the bread and gave it to them, and the fish too. This was the third time that Jesus showed himself to the disciples after he had risen from the dead.

When breakfast was over, Jesus said to Simon Peter :—

“Simon, son of John, do you love me more than the others do?”

“Yes, Master,” he answered, “you know that I love you.”

“Feed my lambs,” said Jesus.

Then, a second time, Jesus asked :—

“Simon, son of John, do you love me?”

“Yes, Master,” he answered, “you know that I love you.”

“Tend my sheep,” said Jesus.

The third time, Jesus said to him :—

“Simon, son of John, do you love me?”

Peter was hurt that he should ask a third time, “do you love me?” and exclaimed :—

“Master, you know everything! You can see that I love you.”

“Feed my sheep,” said Jesus. “In truth I tell you,” he continued, “when you were young, you used to put on your own belt, and walk wherever you wished; but, when you grow old, you will have to stretch out your hands,



while some one else will put on your belt and take you where you do not wish."

Jesus said this to show the death by which Peter was to glorify God, and then he added:—"Follow me."

Peter turned round, and noticed the disciple whom Jesus loved following—the one who at the supper leaned against the Master's shoulder, and asked him who it was that would betray him. So Peter said to Jesus:—

"Master, what about this man?"

"If it is my will that he should wait till I come," answered Jesus, "what is that to you? Follow me yourself."

So the report spread among the brethren that that disciple was not to die; yet Jesus did not say that he was not to die, but:—"If it is my will that he should wait till I come, what is that to you?"

### **Jesus Appears to the Five Hundred on the Mountain in Galilee.**

The eleven disciples after this, went to the mountain in Galilee, where Jesus had told them to meet him; and there he appeared to them and five hundred brethren at once. When they saw him, they bowed to the ground before him; although some doubted.

Then Jesus came near and said to them:—

"All authority in Heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, and teaching them to observe all the commands that I have given you; and, remember, I myself am with you always until the end of the world."

### **Jesus Appears to James and then to All the Apostles.**

After that he appeared to James, and then to all the Apostles, to whom he showed himself alive after his crucifixion, appearing to them from time to time for forty days and speaking to them about the Kingdom of God. Once when they were all together he charged them not to leave Jerusalem, but to wait there for the fulfilment of the Father's promise, of which he had told them, viz., that while John baptized with water, they should be baptized with the Holy Spirit before many days had passed. So

when they met, they asked him if he intended at that time to restore the Kingdom to Israel.

He replied :—" It is not for you to know the times or seasons which the Father has reserved for himself. But you shall receive power, when the Holy Spirit has descended upon you, and shall be witnesses for me, not only in Jerusalem, but throughout Judæa and Samaria and to the very ends of the earth."

### **The Ascension—from Bethany.**

Then he led them out as far as Bethany, where he raised his hands and blessed them, and was then taken up and a cloud received him from their sight. While they were still gazing into the sky, where he had gone, suddenly two men, clothed in white, stood beside them and said :—

" Men of Galilee, why are you standing here and looking up into the heavens? This very same Jesus who has been taken up from you into heaven, shall return just as you saw him ascend." They then returned to Jerusalem with great joy, and were constantly in the Temple praising God. And they went forth, and preached everywhere, the Lord working with them and confirming their message by working miracles.

There were many other signs of his mission that Jesus gave in presence of the disciples which are not recorded in this book ; but these have been recorded that you may believe that Jesus is the Christ, the Son of God, and that through believing in his Name you may have Life.

THE END.



## INDEX

### Expectations and Predictions

	PAGE
Introduction (J. 1 : 1-18) - - - - -	7
The Birth of John the Baptist (L. 1 : 5-25). - - - - -	7
The Birth of Jesus predicted (L. 1 : 26-45) - - - - -	8
The Song of Mary (L. 1 : 46-58) - - - - -	9
John circumcised and named (L. 1 : 59-80) - - - - -	10

### Birth and Boyhood of Jesus

The Birth and Infancy of Jesus (M. 1 : 18-25 ; L. 2 : 1-21) -	11
Jesus presented in the Temple (L. 2 : 22-38) - - - - -	13
The Visit of the Astrologers (M. 2 : 1-12) - - - - -	14
Flight into Egypt (M. 2 : 13-18) - - - - -	14
The Life in Nazareth (M. 2 : 19-23 ; L. 2 : 40) - - - - -	15
Jesus and the Teachers of the Temple (L. 2 : 41-52) - - - - -	15
John the Baptist,—His Message (M. 3 : 2-10 ; Mk. 1 : 5, 6 ; L. 3 : 1-18) - - - - -	16

### The Preparation

Jesus Baptized (M. 3 : 13-17 ; L. 3 : 21) - - - - -	17
The Temptation of Jesus (M. 4 : 2-11 ; Mk. 1 : 12, 13 ; L. 4 : 5-13) - - - - -	18
John's Testimony to Jesus (J. 1 : 19-34) - - - - -	18

### The Beginning of His Ministry

Jesus calls his first Disciples (J. 1 : 35-51) - - - - -	19
The Wedding at Cana (J. 2 : 1-13) - - - - -	20
Cleansing the Temple (J. 2 : 14-25) - - - - -	21

	PAGE
The Visit of Nicodemus (J. 3 : 1-21) - - - - -	21
John again testifies to Jesus (J. 3 : 22-36) - - - - -	22
The Samaritan Woman (J. 4 : 1-42) - - - - -	23

### Jesus in Galilee

John Imprisoned (M. 14 : 5 ; 4 : 12 ; Mk. 1 : 14, 15 ; 6 : 17-20 ; L. 4 : 14, 45) - - - - -	25
The Nobleman's Son Cured (M. 4 : 13-16 ; L. 5 : 1-11 ; J. 4 : 46-54) - - - - -	25
A Day in Capernaum (Mk. 1 : 32-39 ; L. 4 : 32-40) - - -	26
The Cure of a Leper (Mk. 1 : 41-45) ; L. 5 : 12) - - -	27

### Opposition of the Scribes

The Cure of a Paralyzed Man (Mk. 2 : 1-12) - - - - -	28
The Call of Matthew,—the Tax-Collector (Mk. 2 : 13-14 ; L. 5 : 29-39) - - - - -	28
The Healing of a Cripple on the Sabbath (J. 5 : 1-47) - - -	29
Plucking Grain on the Sabbath (M. 4 : 24 ; 12 : 17-21 ; Mk. 2 : 27-38 ; 3 : 7-12) - - - - -	31
Jesus chooses his Twelve Apostles (M. 10 : 2-4 ; Mk. 3 : 14, 15 ; L. 6 : 12, 13) - - - - -	32

### The Sermon on the Mount

The Citizens of the Kingdom (M. 5 : 2-16) - - - - -	33
The Law of Christ's Kingdom (M. 5 : 17-48) - - - - -	33
Concerning Hypocrisy (M. 6 : 1-18) - - - - -	35
Trust in God (M. 6 : 19-34) - - - - -	36
On Judging Others (M. 7 : 1-6) - - - - -	37
On Prayer (M. 7 : 7-12 ; L. 11 : 5-8) - - - - -	37
Warnings (M. 7 : 13-29) - - - - -	38

### A Tour in Galilee

The Cure of the Centurion's Servant (L. 7 : 1-10) - - -	39
Raising the Widow's Son (L. 7 : 11-17) - - - - -	39
A Question from John the Baptist (L. 7 : 18-23) - - -	40

# INDEX

149

	PAGE
The Testimony of Jesus to John the Baptist (L. 7 : 24-35) -	40
The Death of John the Baptist (Mk. 6 : 21-29) - - -	41
A Repentant Woman anoints the Feet of Jesus (L. 7 : 36-50) -	41
Ministering Women (L. 8 : 1-3) - - - - -	42

## The Beginning of Opposition

Jesus and his Relations (M. 12 : 46-50; Mk. 3 : 20, 21) -	42
Eternal Sin (M. 12 : 22-37; Mk. 3 : 22) - - - -	43
The Pharisees demand a Sign (M. 12 : 38-45; L. 11 : 27, 28)	43
The Parable of the Sower (M. 13 : 1-23; Mk. 4 : 10-13; L. 8 : 11, 15) - - - - -	44
The Parable of the Tares (M. 13 : 24-30) - - - -	45
The Growing Grain (Mk. 4 : 26-29) - - - - -	46
The Mustard Seed (Mk. 4 : 30-32) - - - - -	46
The Leaven (M. 13 : 33-35) - - - - -	46
The Parable of the Tares explained (M. 13 : 36-43) - -	47
The Hidden Treasure (M. 13 : 44) - - - - -	47
The Pearl of Great Price (M. 13 : 45, 46) - - - -	47
The Drag Net (M. 13 : 47-52) - - - - -	47

## A Day of Miracles by the Lake

Jesus stills a Storm (Mk. 4 : 35-41) - - - - -	48
The Legion of Demons and the Swine (Mk. 5 : 1-20; L. 8 : 26-33) - - - - -	48
The Daughter of Jairus (M. 9 : 18-26; Mk. 5 : 21-43; L. 8 : 40-55) - - - - -	49
The Cure of Two Blind Men (M. 9 : 27-31) - - - -	50
The Cure of a Dumb Man (M. 9 : 32-34) - - - - -	50

## Preaching in Galilee

Jesus teaches at Nazareth (M. 13 : 54-58; Mk. 6 : 1-6; L. 4 : 16-30) - - - - -	50
The Need of Labourers (M. 9 : 35-38) - - - - -	52
Jesus sends out the Twelve Apostles (M. 10 : 1-42; 14 : 1, 2; Mk. 6 : 13-56; L. 9 : 6-9) - - - - -	52

**The Turning Point at Capernaum**

	PAGE
Jesus feeds the Five Thousand (M. 14 : 16-23; Mk. 6 : 30-44; L. 9 : 10-12; J. 6 : 4-15) . . . . .	54
Jesus walks on the Water (M. 14 : 25-31; Mk. 6 : 51-54; J. 6 : 16-21) . . . . .	55
Jesus teaches at Capernaum (J. 6 : 22-71) . . . . .	56
Rejecting the Tradition of the Elders (M. 15 : 12-20; Mk. 7 : 1-23) . . . . .	58
The Plot of the Pharisees (Mk. 3 : 6; L. 6 : 6-11) . . . . .	59

**His Ministry North of Galilee**

The Cure of a Girl in Syria (M. 15 : 22-28; Mk. 7 : 24-30) .	60
The Cure of a Deaf-Mute (M. 15 : 29-31; Mk. 7 : 31-37) .	60
Jesus feeds Four Thousand (M. 15 : 32-39; Mk. 8 : 1-10) .	61
The Pharisees demand a Sign (M. 16 : 1-12; Mk. 8 : 11-20)	61
A Blind Man Cured (Mk. 8 : 22-26) . . . . .	62
Peter's Confession of the Messiah (M. 16 : 14-20; Mk. 8 : 27- 30; L. 9 : 18-21) . . . . .	62
Jesus foretells his Death and Resurrection (M. 16 : 21-28; Mk. 8 : 31-38; L. 9 : 22-27) . . . . .	63
The Transfiguration (M. 17 : 1-13; Mk. 9 : 2-13; L. 9 : 28-36)	63
The Cure of an Epileptic Boy (M. 17 : 14-21; Mk. 9 : 14-29; L. 9 : 37-43) . . . . .	64
Jesus, the Second Time, foretells his Death (M. 17 : 22, 23; Mk. 9 : 30-32; L. 9 : 43-45) . . . . .	65
The Greatest Disciple (M. 18 : 1-15; Mk. 9 : 33-50; L. 9 : 46-50) . . . . .	65
Forgiveness (M. 18 : 15-35) . . . . .	66
Jesus Pays the Temple-Rate (M. 17 : 24-27) . . . . .	67

**The Final Departure from Galilee**

His Brothers did not Believe on Him (L. 9 : 51-62; J. 7 : 2-10)	67
Jesus cures Ten Lepers (L. 17 : 11-19) . . . . .	68
Tests of Sincerity (M. 8 : 18-22; L. 9 : 57-62) . . . . .	68
In Jerusalem.—The Jews try to Stone Him (J. 7 : 10-53) .	69
The Light of the World (J. 8 : 12-59) . . . . .	71

**Jesus in Perea**

	PAGE
The Mission of the Seventy (M. 11 : 20-24 ; 19 : 1, 2 ; L. 10 : 1-16) - - - - -	73
The Return of the Seventy (L. 10 : 17-20) - - - - -	74
The Meek and Lowly (M. 11 : 28-30 ; L. 10 : 21-24) - - -	74
The Good Samaritan (L. 10 : 25-37) - - - - -	75

**Jesus returns to Jerusalem**

Mary and Martha at Bethany (L. 10 : 38-42) - - -	75
Jesus cures a Man born Blind (J. 9 : 1-41) - - -	76
The Good Shepherd (J. 10 : 1-21) - - - - -	78
At the Feast of Dedication (J. 10 : 22-39) - - - - -	79

**Jesus returns to Perea**

He denounces the Pharisees (L. 11 : 37—12 : 2 ; J. 10 : 40-42)	79
A Warning against Covetousness (L. 12 : 13-21) - - -	80
The Meaning of Calamities (L. 13 : 1-9) - - - - -	81
He heals a Woman on the Sabbath (L. 13 : 10-17) - - -	81
The Narrow Door (L. 13 : 22-30) - - - - -	82
A Message to Herod (L. 13 : 31-33) - - - - -	82
Jesus cures a Man with the Dropsy (L. 14 : 1-6) - - -	82
Humility and Hospitality (L. 14 : 7-14) - - - - -	83
The Great Dinner (L. 14 : 15-24) - - - - -	83
The Cost of Self-Denial (L. 14 : 25-35) - - - - -	84
The Parable of the Lost Sheep (L. 15 : 1-7) - - - - -	84
The Parable of the Lost Coin (L. 15 : 8-10) - - - - -	85
The Prodigal Son (L. 15 : 11-32) - - - - -	85
The Dishonest Steward (L. 16 : 1-13) - - - - -	86
The Rich Man and Lazarus (L. 16 : 14-31) - - - - -	87
Faith and Duty (L. 17 : 5-10) - - - - -	88

**Jesus returns to Bethany**

The Raising of Lazarus (J. 11 : 1-46) - - - - -	88
The Meeting of the High Council (J. 11 : 47-53) - - -	90



**Jesus withdraws to Ephraim**

	PAGE
The Coming of the Kingdom (L. 17 : 20-33; J. 11 : 54) -	91
The Unjust Judge (L. 18 : 1-8) - - - - -	91
The Pharisee and the Tax-Collector (L. 18 : 9-14) - -	92
Concerning Divorce (M. 19 : 3-12; Mk. 10 : 2-12) - -	92
Jesus Blesses Little Children (M. 19 : 13-15; Mk. 10 : 13-16; L. 18 : 15-17) - - - - -	93
The Rich Young Man and the Kingdom of Heaven (M. 19 : 16-30; Mk. 10 : 17-31; L. 18 : 18-30) - - - -	93
The Labourers in the Vineyard (M. 20 : 1-16) - - -	94

**The Last Journey to Jerusalem**

He foretells his Death a Third Time (M. 20 : 17-19; Mk. 10 : 32-34; L. 18 : 31-34) - - - - -	95
The Sons of Zebediah and their Request (M. 20 : 20-28; Mk. 10 : 35-45) - - - - -	95
Zacchæus (L. 19 : 1-10) - - - - -	96
Blind Bartimæus (M. 20 : 29-34; Mk. 10 : 46-52; L. 18 : 35- 43) - - - - -	96
The Parable of the Pounds (L. 19 : 11-28; J. 11 : 55-57) -	96
The Supper at Bethany (M. 26 : 6-16; Mk. 14 : 3-11; J. 12 : 1-11) - - - - -	97

**His Last Week**

The Triumphal Entry into Jerusalem (M. 21 : 1-17; Mk. 11 : 1-11; L. 19 : 29-44; J. 12 : 12-19) - - - -	98
---	----

**The Events of Monday**

The Cursing of the Fig-tree (M. 21 : 18, 19; Mk. 11 : 12-14)	100
The Cleansing of the Temple (M. 21 : 12-17; Mk. 11 : 15-17; L. 19 : 45-48) - - - - -	100

**Tuesday.—A Day of much Controversy**

The Withered Fig-tree (M. 21 : 20-22; Mk. 11 : 20-25) -	100
The Chief Priests challenge his Authority (M. 21 : 23-27; Mk. 11 : 27-33; L. 20 : 1-8) - - - - -	101

# INDEX

153

	PAGE
The Two Sons (M. 21 : 28-32) . . . . .	101
The Wicked Tenants (M. 21 : 33-46; Mk. 12 : 1-12; L. 20 : 9-19) . . . . .	102
The Marriage of the King's Son (M. 22 : 1-14) . . . . .	102
Tribute to the Emperor (M. 22 : 15-22; Mk. 12 : 13-17; L. 20 : 20-26) . . . . .	103
Concerning the Resurrection (M. 22 : 23-32; Mk. 12 : 18-27; L. 20 : 27-38) . . . . .	103
The Greatest Commandment (M. 22 : 34-40; Mk. 12 : 28-31) . . . . .	104
What think Ye of Christ ! (M. 22 : 41-46; Mk. 12 : 35-37; L. 20 : 41-44) . . . . .	104
Against the Teachers of the Law and the Pharisees (M. 23 : 1-39) . . . . .	105
The Widow's Two Mites (Mk. 12 : 41-44; L. 21 : 1-4) . . . . .	107
Some Greeks ask for Jesus (J. 12 : 20-36) . . . . .	107
The Jews Reject Jesus (M. 24 : 1-44; Mk. 13 : 3-37; L. 21 : 16-36; J. 12 : 37-50) . . . . .	108
The Good and the Bad Servants (M. 24 : 43-51; L. 12 : 41-48) . . . . .	111
The Wise and the Foolish Virgins (M. 25 : 1-13) . . . . .	112
The Parable of the Talents (M. 25 : 14-30) . . . . .	112
The Last Judgment (M. 25 : 31-26 : 5; L. 22 : 3-6) . . . . .	113

## Wednesday.—No record

## Thursday

Preparation for the Passover (M. 26 : 17-19; Mk. 14 : 12-16; L. 22 : 7-13) . . . . .	115
The Dignity of Service (Mk. 14 : 17; L. 22 : 24-30) . . . . .	115
Jesus washes the Disciples' Feet (J. 13 : 1-20) . . . . .	116
Jesus points out his Betrayer (M. 26 : 21-25; Mk. 14 : 18-21; L. 22 : 22; J. 13 : 21-31) . . . . .	117
The Last Supper (M. 26 : 27-28; L. 22 : 15-20) . . . . .	118
The New Commandment (J. 13 : 33-36) . . . . .	118
Peter's Fall Foretold (M. 26 : 31-36; Mk. 14 : 27-31; L. 22 : 31-38) . . . . .	118
The Way, the Truth, and the Life (J. 14 : 1-31) . . . . .	119
The Vine and the Branches (J. 15 : 1-16) . . . . .	121

	PAGE
The World and the Spirit of Truth (J. 15 : 17—16 : 15)	121
Farewell Message (J. 16 : 16-33)	123
Jesus prays for his Disciples (M. 26 : 30; Mk. 14 : 26; J. 17 : 1-26)	124

### Friday

In Gethsemane (M. 26 : 42-46; Mk. 14 : 32-41; L. 22 : 39-46)	125
Jesus Arrested (M. 26 : 47-56; Mk. 14 : 43-52; L. 22 : 47-53; J. 18 : 4-11)	126
Jesus before the High Priest (M. 26 : 63-68; Mk. 14 : 53-64; L. 22 : 64; J. 18 : 12-24)	127
Peter's Denial (Mk. 14 : 66-72; L. 22 : 61, 62)	129
Jesus before Pilate (M. 27 : 12-14; Mk. 15 : 1; L. 23 : 2-7; J. 18 : 28-38)	129
Jesus before Herod (L. 23 : 8-12)	131
Jesus before Pilate again (M. 27 : 15-31; Mk. 15 : 7-15; L. 23 : 13-25; J. 19 : 1-16)	131
The Remorse of Judas (M. 27 : 3-10)	133
The Crucifixion (M. 27 : 31-56; Mk. 15 : 21-35; L. 23 : 26-48; J. 19 : 17-37)	134
The Burial (M. 27 : 57; Mk. 15 : 43-47; L. 23 : 55, 56; J. 19 : 38-42)	137

### Saturday

The Watch at the Tomb (M. 27 : 62-66)	137
---------------------------------------	-----

### Sunday

The Resurrection (M. 28 : 2-4; J. 20 : 1-10)	138
Jesus appears to Mary (J. 20 : 11-18)	138
Jesus appears to the Women from Galilee (M. 28 : 8-10; Mk. 16 : 3-7; L. 23 : 55—24 : 1)	139
The Report of the Watch (M. 28 : 11-15)	140
Jesus appears on the Road to Emmaus (L. 24 : 13-35)	140
Jesus appears to the Disciples (L. 24 : 37-43; J. 20 : 19-23)	141
Jesus appears to Thomas (J. 20 : 24-29)	142
Jesus appears to Seven Disciples by the Sea (J. 21 : 1-23)	142

# INDEX

155

PAGE

Jesus appears to the Five Hundred on the Mountain in Galilee (M. 28 : 16-20)	144
Jesus appears to James and then to All the Apostles (1 Cor. 15 : 7 ; L. 24 : 44-48 ; Acts 1 : 3-18)	144
The Ascension—from Bethany (Mk. 16 : 20 ; L. 24 : 50-53 ; Acts 1 : 9-12)	145



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